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FOR CHRIST AND THE CHURCH

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The Eighth Missionary Department

THE DIOCESE OF LOS ANGELES

The most encouraging feature of our Diocesan life is the growth of Missionary feeling. More and more is the conviction spreading that the Missionary work of the Church is our chief business. The Diocesan Convention in May, 1909, increased the apportionment for Diocesan Missions 50 per cent, and notwithstanding the fact that the appropriations of the Board have been based on the larger amount there is good reason to hope that we will come into Convention this year with a very small if any deficit. This will mean an increase of from $3000 to $4000 in the Misssionary contributions. Now, under the inspiration of the Layman's Movement, we intend to do even more in the year that lies ahead. The Bishop sent a Pastoral letter to his clergy April 2nd in which he set $25,000 as the sum to be raised for all Missionary purposes this coming year. In connection with this sum he says: "I am aware that this proposal will seem impracticable to a number of our fellow churchmen. But bear in mind two things: (1) Certainly not more than one-half of our people give anything to Missions and I am inclined to think that the ratio is smaller; (2) Many of our people abundantly able to give generously give but the minimum sum for which I asked thirteen years ago. The rallying word should be, 'Every Man.' Every man should be brought face to face with the obligation and the opportunity to help the Church fulfill the Master's command." The Bishop has stated that the Missionary obligation will be the chief subject of his Convention address and the foremost matter of business in the Convention itself. The various parishes are forming their men's committees and beginning their campaigns of education. At St. Athanasius' Church, Los Angeles, a dinner was held Wednesday evening, April 27th. Fifty men were present. The tone of the addresses was high and the whole spirit of the gathering gave evidence of the depth of the movement. While the men of the Parish were talking Missions the women by clever strategy accomplished a praiseworthy piece of Missionary work. Charging the men fifty cents apiece for the dinner, the provisions for which they solicited from their friends, they were able to apply the proceeds to the Parish Missionary apportionment. There is no doubt either that the quality of the dinner helped very materially to put the men in a receptive attitude towards the Missionary addresses; men are such human things that it will require a good many dinners to accomplish the task set before us for next year, but if the dinners and the digestions hold out there is no doubt of the final result.

News of progress is received from different parts of the Diocese. St. Luke's Church, Monrovia, has completed its Parish organization, the Rev Henry Quimby having been elected Rector of the new Parish. Less than three years ago a few Church people in Monrovia asked for the services of the Church. Services had been held fifteen years before, but no church had been built and about ten years ago the services were discontinued. The Rev. Henry Quimby of Hartford, Connecticut, on the Pacific Coast on account of his wife's illness, was appointed to the charge of the practically new Mission and services were begun in a rented hall in August, 1907. As funds had been raised f a church building, this was only tem rary and by Christmas, 1907, the cong gation worshiped in its own edifice. Thr years ago there were about fifteen co municants. Today there are about eigh thirty-eight of whom have been confirm in the new church. The church buildi is fully equipped and in addition a Pari house has been built. The latter contai appliances (including a pool table) for Men's Club, which numbers thirty me bers.

St. Matthias Mission, Whittier, is ma ing excellent progress under the Rev. K. Idleman, who has been in charge sin October, 1909. During that time the co gregations have increased about ten fo the Lenten services having been partic larly well attended. The Sunday Scho is increasing in size and showing mo and more interest. New pews have be installed at a cost of $170, the outside the building has been plastered at a co of $200 with repairs amounting to $ more. A brass altar desk, brass vases, brass altar cross, a chest for the hangin and altar prayer book and a hymn boa have all been procured, some being giv as memorials, the total cost being $87.5 The Mission has met its salary pledg and its Missionary apportionments in fu and the Sunday School of 25 membe gave in its Lenten offerings for Missio $45.15. As these financial results ha been gained simply by the co-operation the people among whom are no persons great wealth, the Priest in charge h much reason to be encouraged. The Pa ishes of St. Paul's and of St. John's Los Angeles have both announced sin Easter the wiping out of their Chur debts. The annual Parish meeting Christ Church showed also an encouragi gain in finances. Our three large ci Parishes will thus be able to face wit new courage the great work each has i hand and to take the lead in the gre movement for advance Missionary wo in the Diocese. T. C. M.

DIOCESE OF OREGON

Easter at the Good Samaritan, Corvall

Ten communicated at 7 o'clock Eucha ist and thirty at midday. The offerin was $56. Good! The Sunday Scho at night more than attained their ai viz., to equal North Dakota's per capi lead. With only twenty-four schola this school put its good record of 19 some $5 in the rear and gave $1.12½ p scholar. To this there will be adde credits for annual subscriptions to t "Spirit of Missions."—*Oregon Churc man.*

Oregon City

Easter Day at St. Paul's was almo ideal. The services were well attende by a large body of devout communicant The music and the decorations were bea tiful, and the offerings $350, with few contributions still to be heard fro was the measure of the people's libe ality. The Sunday School offering f missions was $22.50. The largest su contributed was presented by Maste Alon Shewman, who deserves speci mention. Alon is ten years old, an earned the money himself. Among othe ways of securing it, he sold twenty-eigh copies of the "Spirit of Missions."—*Or gon Churchman.*

Cornerstone Laid at Medford

St. Mark's Church, Medford, after a fitful career as a mission in a Southern Oregon village, with a very small and plain chapel and a handful of people, is beginning to take on new life. The village of 3,000 population of four years ago has become a city of some 7,000, with a rapidly growing suburban population of well-to-do and industrious people.

Among these numerous newcomers are a goodly number of Church people, so that our little chapel has become too small for the Sunday morning congregations. Hence a new and larger place of worship has become an imperative necessity. By the wise foresight of Bishop Morris, lots 100 by 150 feet on Main Street were secured as a gift from the Southern Pacific Railroad Company. The business part of the city has now grown up to the church lots, making them quite valuable. Bishop Scadding, seeing what this meant to the future welfare of our Church in Medford, last year secured funds for the erection of four stores facing Main Street. There being no Rector here, the Bishop placed Medford in charge of Archdeacon Chambers, whose indomitable courage and determined perseverance pushed on the project of a new stone church, facing Holly Street and near the business block. The Archdeacon has secured a subscription list of over $10,000, and has procured plans for a new and handsome granite church. And so he, with other earnest helpers, were favored to participate in the services of the laying of the cornerstone on the bright, sunny afternoon of March 3d. The Bishop reverently conducted the service, assisted by Revs. H. D. Chambers, S. M. Dorrance of Ashland, F. B. Bartlett of Grants Pass and W. Lucas of Medford.—W. L. in *Oregon Churchman.*

St. David's, Portland

At the annual parish meeting between ninety and one hundred were present. After listening to the reports of the Vestry and the various organizations, the question of the erection of a new parish house was discussed. There seemed to be no doubt in the minds of those present as to the need of such a building. The problem of ways and means occupied some time, but when it was found that twenty-two of those present were willing to and did subscribe $2,010 it was unanimously voted that the Vestry undertake the raising of the remainder of the money needed, which would be about $2,000 more, it being estimated that $4,000 would build, but not equip, a parish house.

Easter at St. George's, Roseburg

The first celebration was well attended, and of the number twenty-one received. It was a low celebration, but another year we hope to have a choir, probably of the Sunday School children. The second service began at 11 o'clock, with every available space in the church filled and some turned away because there was no room for them. The simple service was beautifully rendered by the choir and thirty-three received at the second celebration, making fifty-four in all, a large proportion when one finds that the last parochial report showed only fifty-two communicants in the parish. The Sunday School festival at 3 o'clock was very pretty, with the children's voices joining in the Easter hymns. Each child carried away a chrysanthemum plant which they are asked to care for and bring to the church for All Saints' Day to be used in the decorating on that day. The evening service was well rendered by the choir to a full church, and the Archdeacon preached a very good sermon. The offerings for the day were far above expectations, that of the parish amounting to over $130 and more to be added, and the children's Mite Chest Offering was $17.05. The day was a joyous one for all in St. George's, and we join in thanking those who helped make the day so full for us.

The annual parish meeting was held in the parish house on Easter Monday evening. Considering that it was the first of such meetings held in many years, there was a good attendance. The reports of the officers of the Parish as well as of the several Guilds showed the great interest taken and the wonderful results accomplished in the past four months. The number of the Vestry was increased from five to nine.—*Oregon Churchman.*

A fine new church is being built by St. Mark's Parish in Medford.

The Rev. M. T. Potts will officiate at St. David's Church, Portland, during the absence of the Rector, who is away on a vacation.

The Rev. Henry Russell Talbot, Rector of St. David's Church, Portland, was married on April 7th in Trinity Church by Bishop Scadding, assisted by Dr. Morrison. Mrs. Talbot is the daughter of Mrs. J. B. Montgomery.

ARIZONA.

The Convocation of this Missionary District was held in Bisbee, April 13th and 14th, Bishop Kendrick presiding. Archdeacon Atwood preached at the opening service. The Rev. B. R. Cooks was elected Secretary; the Hon. John J. Hawkins, of Prescott, was appointed Chancellor of the District. U. A. Morford, of Phoenix, was elected Treasurer. Archdeacon Atwood and the Hon. J. J. Hawkins were elected delegates to the General Convention, and the Rev. J. R. Jenkins and Mr. F. C. Desendorf alternates. The Convocation adopted resolutions strongly indorsing the fight being made throughout the country against tuberculosis.

At the little town of Mesa a church lot and a church building are worked for.

Unity Parish, Phoenix, according to the local papers, is aspiring to a new church and parish house. The Rev. J. W. Atwood is the rector.

St. Luke's, Prescott, after twenty years as a Mission, became a parish at Eastertide, and the Rev. J. R. Jenkins, the faithful Missionary in charge, was most fitly elected rector of the parish.

EASTERN OREGON.

The town of Vale is the scene of some activity, church-wise, it would seem. Two lots have been purchased for a church, and Bishop Paddock expresses himself as hopeful for the immediate future of the place.

In Echo, Bishop Paddock confirmed four persons recently, presented by the Rev. Charles Quinney.

DISTRICT OF HONOLULU.

Easter at St. Andrew's Cathedral.

The first service was at 6 a. m. when Canon Simpson was the celebrant. The

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number of communicants at this time was 126, a larger number than last year. At 7 o'clock the Rev. W. H. Bliss was celebrant and the Bishop and the Rev. W. S. Short assisted in the distribution of the elements. A very large number made their communion at this service. At 9 o'clock the service was held in Hawaiian, the Bishop again assisted in the distribution.

At 11 o'clock the great service of the day was held, which consisted of choral morning prayer and Holy Communion. The service throughout was Stainer in F. The Te Deum and Creed, especially, were finely rendered and the service as a whole was said by musical critics present to be of a very high order, and quite equal to that presented at Churches with far greater advantages than this distant Cathedral. The number of communions made was considerably larger than last year and by far the largest number in the history of the Cathedral. The offertory which was for the Bishop's House Fund amounted to $2,750.00. This with what was contributed last year will place in the hands of the Treasurer nearly $5,000.

In the afternoon at 3:30 the great Sunday School gathering was held as is customary on Easter Day. Eight Sunday Schools were represented. After a choral service and the singing of hymns the Rev. W. S. Short made the address. The procession was then made, as usual, and attracted a large number of people, and there was given to the strangers who looked on an impressive picture of the Catholic character of the work of the Church in Honolulu.

The offerings of the Sunday School, corrected to date, with all additions since handed in, is:

St. Andrew's Sunday School	$145.29
St. Elizabeth's	100.90
St. Peters'	92.40
St. Andrew's Priory	57.52
St. Mary's, Moiliili	30.55
St. Andrew's, Hawaiian	19.45
Trinity Mission	12.30
Iolani	10.96
Kapahulu	3.35
	$472.72

ST. PETER'S, HONOLULU (CHINESE)

Out of 120 communicants who live in the city, 105 partook of the Holy Communion on Easter Day. Their offering amounts to $98.50, which was designated for the purpose of building a Koa wood altar. Including the offering of the Woman's Guild and children, the Easter Day offering was $203.

ST. MARY'S

St. Mary's Mission ministers largely to children. It has in its day and Sunday Schools no less than one hundred and fifty-one children. In its night school are seventeen men. The nationality of these is as follows: Portuguese, 27; Hawaiian, 13; Chinese, 52; Japanese, 74; Koreans, 2. In addition to the educational work and the regular Sunday services Miss Van Deerlin and Miss Chung carry on among the women and children quite a varied dispensary treatment among women and girls. There is also a great deal of visiting among the homes, and Miss Chung being a Chinese is able to help by words of instruction and advice in matters of hygiene and cleanliness. The whole neighborhood feels that St. Mary's is in a way their home, the children frequently come hours before the school or the services in order to play.

EASTER SERVICE FOR KOREANS

In the evening a representative congregation of Koreans assembled in St. Elizabeth's Church for a service in their own tongue at which one infant was baptized. The baptismal register of this parish reveals the cosmopolitan character of the population to which it ministers. For March the names are: Paul Sun Duk Lum, Vincent Albert Keaumalieokalani Kaulia, Jacob Chung, Yo Soony Pang and Martha Cho.

THE S. S. OFFERING AT SALINA

The Sunday School offering showed another increase over last year, both in the number of those giving and the amount. The total was $25, of which $4.20 was from the Korean class under Mr. John Choi. The children at the beginning of the Lenten season were encouraged to work for their money and many followed out instructions.—*Hawaiian Church Chronicle.*

IDAHO.

Churchmen are looking forward with interest of the coming annual convocation which meets in Boise next month. It is expected to be the largest in the history of the jurisdiction.

The Easter offering of St. Michael's Cathedral was over $1600 and the Sunday School Lenten offering $105.

The Bishop confirmed a class of ten at the evening service of the Third Sunday after Easter.

Attendance at the services of the Church have largely increased and the Sunday School has grown 50 per cent in the past year. Our Dean is the right man in the right place. May God bless him in his work in the Vineyard of the Master.

At Wallace the Easter offering for the Church Building Fund amounted to $683.10.

REPORT OF THE BISHOP OF IDAHO TO THE BOARD OF MISSIONS

The Field

The State of Idaho has an area of 85,000 square miles. It is a picturesque, mountainous country, still very undeveloped, but with phenomenal possibilities, inviting an ever-increasing population. The northern portion, or Panhandle, reaches up and touches British America, and is largely covered with timber, and has a regular rainfall, sufficient for vegetation. The central portion is exceedingly rugged and picturesque, wild and unconquered, with some mountain peaks rising up to 12,000 or 14,000 feet. This is a vast mining region that has a future that no man can estimate. At present there are scattered through this district a number of mining camps. The southern part of Idaho comprises the intensely fertile valley of the Snake or Lewis River. This part is equal in territory to the State of Pennsylvania. It is a country requiring irrigation and it is here that the Government has its great reclamation projects. Prosperous towns are springing up, and a great tide of population is flowing in, which the Church is called on to minister to, in spiritual matters.

General Conditions

In all these different parts of Idaho the Bishop finds it necessary to choose centers for Church work, and to locate his missionary to lay the foundations of Church work in the newer West—the West that is being developed in what was but a short time ago a wild and weird desert. Throughout Idaho, therefore, if we could take a kind of s
photograph of the conditions, there w
be mingled in the picture group
miners, ranchers, Indians, cowboys,
neers, tenderfeet, farmers recently
the East, professional men looking
business openings, soldiers locate
military posts, forest rangers,
women and children of all types.
have all kinds of religious cults
fanaticisms, with a third of our po
tion Mormons. It is evident that we
in a great home missionary field.
throw such a missionary district ent
on its own slender and imperfectly
veloped resources in these early day
the country's history will surely n
arrested development as far as
Church is concerned. For truly t
new western states, with their agr
tural and mining communities, ar
proper field for energetic effort on
part of our national Church, if it i
earnest in its mission work. Unhap
many people in the East have dimini
their interest in the building of sch
hospitals and churches in the Far W
because they have come to believe
the romantic stories and extravagant
resentations of promoters of mining
irrigation schemes have been fully
ized, whereas as a matter of fact
are golden dreams of the future, o
any rate belong to sporadic and isol
conditions, and could not be taken as
normal condition of things in a
country. The mental attitude is q
different, on the part of the same n
when he is selling real estate, and w
he is called on to be a regular
tributor to the Church. Every west
Bishop, whatever his theories may
feels the weight of his financial bur
ceaselessly pressing on him. Even
meet in a moderate way the opportuni
that come, and the matters that aris
a great country, forms a perplexing p
lem to the wisest leader. Our towns
at best, comparatively small, and t
are widely separated. The greater p
of the people, while they are full
optimism, as a matter of fact con
very little money, and living is h
Our estimate of the situation must
be formed by the possessions of a
sturdy men, who have made fortunes
way and another, but by the man
has to live on forty acres of sage-br
ground; the miner who is living with
family in the isolated mountain to
the merchant who has left good co
tions in the East, and brought his fam
to settle in one of the little railr
towns, which the traveler sees as
journeys across the continent thro
the Far West. It is under these co
tions we must labor and develop
Church work. While the older peo
may not be at all religious, or perh
even out of sympathy with religion,
account of the long neglect of the Chu
to follow them up, experience has pro
that it is quite easy, through the in
ence of the Church school, hospital,
our mission chapels, to reach their c
dren, and win their hearts to our cau
But to sustain this effort will be
possible without cordial, sympathetic
liberal help from those parts of our la
where our Church is well established.
would certainly deplore it if the Chu
as a whole sanctioned any policy wh
would tend to lessen her aggressiven
at the present time in the great We
Believe me when I say that if we c
be heartily supported for a very f
years, we will then, through an incre
in our working force and a developm
of our local Church constituency, pl
ourselves on strong and permanent fo
dations of independence. Whereas, if t

policy of compelling these new fields to look out entirely for themselves is forced prematurely, it means disaster to a hopeful work in a new country, and the crushing of any Bishop who attempts to solve the problem of progressive work.

Growth of the Work

It is impossible in this brief report to go into extended details, but I will state that even with the imperfect equipment at my command, our communicants have in ten years increased from 700 to 1,700. During the last year I have confirmed ninety-nine; forty new buildings have been put up in the last ten years; St. Luke's Hospital, begun seven years ago, has about fifty beds, twenty nurses in training, and has in these years taken care of several thousand people of all classes. The enrollment of pupils at St. Margaret's School for Girls has grown from thirty-seven, ten years ago, to 158 last year, and its far-reaching good among young women cannot be estimated. This could not have been accomplished except through the expenditure of about $25,000, $11,000 of which was to pay the old debt, and $15,000 for a new wing, upon which we still owe a $10,000 debt. It may be said, however, in justification of this debt, that it has afforded the conditions which enabled us for the first time to meet all our current expenses, whereas for this purpose alone we had to call on friends every year to make up a deficit of about $2,000. The school undoubtedly needs further equipment, especially a chapel where the girls coming from scattered ranches and mining towns may have the opportunity of having in due form the regular services of the Church in their daily school life. However, at present they are attending every Sunday the services of St. Michael's, so that the chapel is not an absolute necessity.

Work Among the Indians

Our Indian school at Ross Fork on the Fort Hall Reservation is doing capital work under great difficulties. The eighteen children that we have there ought to have a new dormitory, where they could be taken care of with others who want to come under the Church's influence. It does seem a pity that we should not take a more active interest in these strange and heathen people, many of whom are anxious for us to help them in every way possible.

Progress Achieved.

During the last year I have completed without debt three new churches; paid off the last of the debts I found existing when I took charge; enlarged three other buildings, and have plans ready for the erection of two others. We have gained seven clergymen, and have lost three. We have now twenty working in Idaho as against ten ten years ago. Our offerings for local purposes, given by the people themselves, have increased from $7,000 annually ten years ago to $27,000 the last year; our gifts to missions from about $100 annually to $800 annually in the same ten-year period.

Present Needs

It would relieve me greatly if I could have three or four beds endowed at $5,000 apiece, in the hospital, and $5,000 for the purchase of a cottage next to the hospital, which could be used for special cases. In addition to the above, if the work of reaching new places is to be maintained, even on its present basis, I must have funds specially given to supplement local support, and maintain the necessary salaries of at least six men. Let it be remembered that every dollar given is used by us to stir up people in different localities, that they may put at least two beside it in building up the work that has to be done. Also bear in mind that we do not desire to take one dollar and apply it to people who are unwilling to give themselves, or who simply have commercial objects in view. The Church can trust us to use our very best judgment and consecration in this time of opportunity and foundation laying. The present conditions are transitory and abnormal, so that what may be accomplished at this time in the acquisition of good centers will soon be impossible, except at great expense and trouble. Every missionary who is worth the name is a good investment for the Church, because he is sure to develop in a short while the local interest that even from a financial standpoint, if we must take such a low estimate, means much for the Church. Since the Government is showing its faith in the country by immense irrigation reclamation projects, since capitalists are building railroads, developing mines and laying out towns, surely it cannot be expected of the Church's executive officer to ignore our opportunities, to be without faith in the future, and allow himself to be stripped of the munitions of war, and come down to a single-handed struggle in doing a corporate work. On the other hand, let the Church take up the optimistic and aggressive attitude, and unroll its banners everywhere with a motto that belongs to the army of the living God, "Progress and Conquest for the King!" It is a better attitude for us to be considering policies of progress than roads for retreat.

The Bishop Tuttle Church House

I am glad to report that the Bishop Tuttle Church House has been completed and paid for, and that it has more than fulfilled every hope I had of usefulness to our missionary cause, and stands in the capital city of Idaho as a massive monument in stone to commemorate the work done by Bishop Tuttle, in early days when the population was small, and gathered almost altogether in mining camps. All our Bishops who have had any oversight in Idaho, Scott, Tuttle and Talbot are gratefully remembered, and did permanent work for Christ and His Church. Also we are thankful here to record our appreciation of missionaries, men and women, who helped them and the Church in past days. To name them would be to write a history—not a report.

JAMES BOWEN FUNSTEN,
Bishop of Idaho.

DISTRICT OF NEVADA

The Bishop is in New York City, working hard for Nevada.

The Sunday Schools of the district are falling into line for a uniform system of study, and the District Organizer is very much encouraged with the outlook. Already more than one-half of the schools have begun the work.

Our deepest sympathy lies with Mr. E. D. Vanderlieth, the Senior Warden of St. Peter's Church, Carson City, and his sister, Miss Emma Vanderlieth, who laid to rest their dear mother on January 17th. Mrs. Vanderlieth had been ill only a short time, but the end seemed imminent from the first. After one or two slight rallies, she passed quietly to her reward. The funeral was held in St. Peter's Church, the Rev. Mr. Unsworth of Reno and the Rev. Mr. Thomas, the Rector, officiating.—*The Nevada Churchman.*

DISTRICT OF SACRAMENTO.

Santa Rosa.—The Parish of the Incarnation has just adopted the Duplex Envelope System and hopes thereby to materially increase its income.

The Bishop is expected to visit the Parish for Confirmation early in June and a good class of youths and adults is under preparation.

A Sunday School choir of young girls, in special vestments of dark red, has been introduced and it has greatly helped the interest and tends to reverence and orderliness. This, as far as we know, is the only vested Sunday School choir on the Coast, except at the Pro Cathedral of Sacramento.

During the period of three months from December 1st to March 1st the Bishop, as Rector in charge of Trinity pro-cathedral, Sacramento, baptized twenty-four persons, many being adults: Among the latter was His Excellency, the Governor of California, who has been a regular attendant at the services. The Bishop also baptized Mrs. Gillett and James Norris Gillett, Jr., also Mrs. Frank S. Johnson of San Francisco, sister of Mrs. Gillett. Among the witnesses was Fletcher Cutler, Esq., the Governor's law partner, who came from San Francisco to stand with his friend and partner on so great and sacred an occasion.

Rev. Albert B. Shields, superintendent of St. Luke's Hospital, San Francisco, served Trinity Church, Sacramento, very acceptably during April. At one service eighty members of the Order of Sons of St. George attended in a body and heard an excellent sermon from Mr. Shields.

The new life which has come to the west side of the Sacramento Valley, near Willows, has added strength to the Church and given comfort to the faithful few who have kept the Mission alive through days of difficulty. Seven years ago, under Archbishop Parkin's inspiration, a lot and school house centrally located were purchased for $600. This is now worth $2000. The coming of the "Pittsburg Syndicate" with its colonist plans has transformed the town. Many of the Eastern young men now in the field are churchmen. At a recent visit to Willows the Bishop organized the Mission with these officers: Warden, Roger Phelps; Treasurer, Lucian Hoffmaster; Clerk, G. K. Essex. As a committee on plans for a new church, these were appointed: Fentriss Hill, Chairman; Mrs. Frisbie and Miss Knock. The Warden was a memer of St. Luke's Church, San Francisco, in earlier days and is now the esteemed principal of the Willows High School. Rev. F. H. Fatt, of Colusa, has been faithfully serving this field, but ill health compelled his retirement on May 1st. He will be succeeded by Rev. Augustine J. Smith, of Lancaster, Ohio. Mr. and Mrs. Smith will arrive on May 12th and occupy the rectory at Colusa. Mr. Smith will have Colusa and Willows with neighboring smaller points in his charge.

Easter was joyously celebrated throughout the District. At Grass Valley the offerings were $205, mostly for Missions; at Trinity, Sacramento, $200; at St. Paul's, Sacramento, $450, while Christ Church, Eureka, broke all records in this part of the State by an Easter offering of $1685, which paid all Missionary apportionments and met special parish needs. The Rector, Rev. J. T. Shurtleff, asked for

$1500, and the results surpassed expectations. Mr. Shurtleff is now busy securing contributions for Episcopal Endowment in the Southern end of the District.

Rev. Irving E. Baxter, of Lawrence, Kansas, has been called to St. Mary's Church, Napa, one of the choicest parishes in the District. Mr. Baxter made a journey from Kansas to Napa to look over the field and meet the people. There was mutual satisfaction expressed, and it is very probable that the call will be accepted. Mr. Baxter is Secretary of the Standing Committee and one of the examining Chaplains of the diocese of Kansas.

Nevada City.—The Rev. W. A. Rimer will be obligated to give up his church work for some time, acting upon the advice of his physician. Rev. Isaac Dawson, of Grass Valley, will hold services in the church Sunday mornings.

St. Peter's Church, Red Bluff, has been left a bequest of $5000 in the will of Mrs. Anna Rappert Cone.

At Jackson, St. Augustine's Church is receiving some much needed repairs and improvements.

DISTRICT OF OLYMPIA

At Elma, in the Grays Harbor country, eight adults and infants were presented for baptism in March. Several more are awaiting this rite and a large class of men and women are preparing for Confirmation. A lot wil be purchased and a church built soon.

During Holy Week the Men's Club of the Church of the Holy Communion, Tacoma, inaugurated noon-day services downtown, the Bishop taking the services the first two days and the city clergy, the Rev. Messrs. F. T. Webb, D.D., H. H. Clapham, R. D. Nevins, D.D., and C. Y. Grimes, taking the other four days.

Two Easter offerings of the Primary Department of the Sunday School of St. Luke's, Vancouver, were the result of labor performed by two dogs, Buster and Tom, and turned in as such, the aggregate amount being $2.85. At the beginning of Lent, Harry G. Smith, Vestryman, had planted a garden and he detailed the two dogs to shoo the chickens away. Each time that chickens were seen in the garden the dogs were sent out to drive them away, and each time the service was performed a small amount was placed in a mite box kept for that purpose. When the contents of the box was counted by the Treasurer of the Church it was found that Buster and Tom had contributed $2.85 as an Easter offering. The full amount given by the Primary Class was $41.50.

TRINITY CHURCH, SEATTLE

The annual Parish meeting, marking the commencement of the thirty-third year of parochial life, was held in the Crypt on Monday evening, March 28th. The Treasurer's report showed the total receipts from all sources to be $8,976.77, or $256.40 less than last year. The new Vestry will, however, start with a balance on hand of $209.80, as compared with $362.17 last year. The Church year, however, being one week shorter than last, the difference in the final result is thus accounted for to some extent. All debts contracted during the year have been paid excepting about $180 incurred for repairs to the roof of the church.

The Vestry is glad to report that of the $634 assessed to the Parish for the cause of domestic and foreign missions the sum of $447.69 has already been paid.

Portions of the reports of the organizations connected with the Parish follow:

The Japanese Mission

The work of the Japanese mission has gone on quietly and unobstrusively during the past year and has been conducted by the Rector with the assistance of Mr. George Shoji and Mr. Paul Uchida, who have been indefatigable in maintaining the services on Sundays and Friday evenings. The Rector's Bible Class held on Sunday afternoons from 5 to 6 has been well attended and is very stimulating. The number of Japanese in attendance at the services necessarily varies owing to the migratory character of the population, but our men, wherever they go, are earnest in carrying on the work of the Church. During the cannery season the faithfulness of our Japanese communicants in attendance at the services at Anacortes elicited the praise of the missionary in charge and we have recently heard that another of our men, Mr. Tajima, has just been placed in charge of important evangelistic work in the diocese of Montana. During the past year two very interesting occasions have been the Japanese Christmas tree and the celebration of the tenth anniversary of Mr. Shoji's baptism. We would point out that the work needs larger and better quarters, and that a Japanese pastor should be engaged and paid to give his entire time to the work. The mission room at present is at 814 Washington Street. The only expense of the mission to the Parish at present is the $10 which is paid monthly toward the rent. This has been contributed during the year by the Woman's Auxiliary and St. Mary's Guild.

Report of the Deaf Mutes

The monthly services for deaf mutes, held on the afternoon of the third Sunday in each month, are the only regular services provided for deaf mutes in the whole of the Eighth Missionary Department. So we are informed by the secretary of the department, who is anxious with us to see the work put under the charge of a specially qualified priest, who would travel through the whole department, holding services and organizing missions. We are indebted to Mr. Olaf Hanson, lay reader, for the regular holding of these services, and the attendance, averaging between twenty and thirty, shows how much they are valued. Mrs. Hanson has led the "singing" and Mr. Root has assisted Mr. Hanson in the reading. It is noticeable that the majority of those who attend are men. The offertory has been divided, half going to the general fund of the Church, half to objects decided upon by the congregation

At St. John's Church, Albuquerque, New Mexico, April 21, 1910, Mr. James Grattan Mythen was ordered Deacon by the Bishop of New Mexico and Arizona. The candidate was presented by the Rev. Henry Easter, of El Paso, Texas, and the sermon was preached by the Rev. Jesse S. Moore, of Las Vegas, New Mexico. The Rev. Mr. Mythen has been appointed to Grace Church, Carlsbad, New Mexico.

The Rt. Rev. John Dart, D. C. S., Bishop of the Diocese of New Westminster, British Columbia, died on the 15th of April, aged 73 years.

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The Church in Eastern Oregon

The first settlement of white people Eastern Oregon was near the noted ıdian village of Wishram on the Colum- a River above the Rapids, or "Dalles," s they were called by the early French anadian trappers. The first service of ıe Church was probably held at the rmy post at The Dalles in 1855 by the ev. John M. McCarty, D.D., Chaplain at ort Vancouver, who had been recom- ıended by the Primary Convocation in 353 as the first missionary Bishop for regon. Occasional services were after- ards held there by Bishop Scott, Rev. Vm. M. Stoy and Rev. St. Michael Falk- er, who in 1866 officiated at the first aptism.

At the Convocation of 1862 Bishop cott desired to extend the Church to he newly-opened mining regions in the lue Mountains, and the Committee on Missions recommended an "itinerant reacher," but owing to the Civil War here were no funds available.

Bishop Scott, probably in 1864, made n expedition into this country and con- irmed two persons at La Grande, and he next year proposed to the General Convention that a new missionary juris- iction be formed of Eastern Oregon, Eastern Washington and Idaho, also ad- ocating the formation of Provinces.

The First Decade 1867-77

The Rev. Ilas F. Roberts, Deacon, was he first resident clergyman (1867), being tationed at Summerville in the Grande Ronde Valley, but beside a note that the irst service of the Church in "Forest Cove" was held in that year, and that he Standing Committee consented to his emoval to Seattle early in 1868, there s no record.

In June, 1870, Bishop Morris made his irst visitation, holding services at The Dalles, La Grande, Uniontown and Baker City. Two years later he went over the same ground, and again in 1873, when he also visited Weston, Eldorado ((Malkem City) and Sparta, where the "services were well attended by a well behaved and attentive congregation of miners." There was then "not a Protestant church building of any name or character" throughout that region. On the last two expeditions he was accompanied by the Rev. (now Bishop) L. H. Wells, who also made two trips across the Blue Mountains, and established the Churches at Pendleton and Weston.

In June, 1873, the Rev. R. D. Nevins, D.D., came as the first really resident clergyman, and built during his ministry St. Peter's Church, La Grande (1874); St. John's Memorial Church, Union (1875); St. Stephen's Church, Baker City (1875); Ascension Church, Cove (1876); St. Paul's Church, The Dalles (1875), and St. Thomas' Church, Canyon City (1877), besides holding services at Prairie City, where he obtained a site for a church (1876), at Connor Creek, Granite Creek, Heppner, Humboldt Basin, Mormon Basin, North Powder, Rye Valley, Lostine in the Wallowa Valley, and many other points. Of him Bishop Morris wrote: "In the days when the Church was new and unknown in all that mountain region, he laid good foundations for its future growth. One thing to be seen as worthy of special notice is the style and character of the church buildings designed and erected by him."

In 1870, when Bishop Morris first visited the Umatilla country, it was "an open and unoccupied waste, with hardly a human habitation for each five miles." Five years later Bishop Tuttle drove five hundred miles to meet him at Baker City, "which seemed destined to become the largest town in that part of the State," and assisted him at the consecration of St. John's, Union. Together they crossed the Blue Mountains into the Umatilla country, where "the rolling hills were waving with the golden wheat, all astir with the bustle of the harvest, and musical with the peculiar ring of the reaper and hum of the thresher." Bishop Tuttle exclaimed, "Why, this reminds me of my own native country in New York!"

The Rev. J. E. Hammond was stationed at Pendleton in 1875-6, during which time All Saints' Church, Weston (1875), and The Church of the Redeemer, Pendleton (1876), were built. He was succeeded by the Rev. Wm. L. McEwan.

The Rev. George E. Kaye was at Cove (1875-8) when the rectory and church were built, of which Bishop Morris said: "This gothic, timber church, with bell, gable and cross and admirable chancel arrangements, occupies a sheltered cove in the bold and beautiful hills that rise up behind it, and standing on its porch, one looks westward over a well tilled and fertile valley of surprising beauty, where fourteen years ago the untaught and savage Indian had undisputed control, and where no white man had dared to plant his home."

The Convocation took steps in 1874 toward effecting the formation of a new jurisdiction east of the Cascades.

The Rev. R. W. Summers of McMinnville made a trip to Klamath Lake in 1876 and "found Church people scattered here and there in the most out of the way places. Many of these people had not seen a Church clergyman for months, or even years." He gave "them such consolation" as he "was able in their isolation—sometimes only a call, sometimes worship in their homes, sometimes a public service and sermon." Two services were held at Fort Klamath for the troops. "The officers and wife of one of them formed themselves into a choir, and better chanting has hardly been heard since the days of the Psalmist."

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How to Develop a Missionary Spirit in our Sunday School

The question of proper religious education on the one hand and of missionary zeal on the other, seem the two chief interests in the Church today. We who have kept in touch with both Sunday School and misisons in the past few years feel that both issues are now throbbing with new life and are drawing closer to each other.

It is natural that these two impulses should stir at one and the same time. They are but two expressions of the same need, two proofs of an awakening Christian conscience, a stirring of Christian character anew—a true revival.

The arousing of a missionary spirit is the purpose, if we pause to analyze purpose and aim, and therefore the test of Christian education. "By this shall all men know that ye are my disciples, that ye have love for one another." And we can develop this spirit only by keeping the aim constantly before us as well as in us, and by helping to make it a habit in the process of the child's spiritual unfolding. And the means to this end are the persistent use and study and application of all missionary material—not of modern missions alone, but from the beginning until today—and the growing understanding in the heart and mind of the child of the world's need of Christ—hence, a conviction to the future Churchman.

These are the two points I shall endeavor to make: (1) the necessity for awakening this spirit in the child, and (2) to consider the means by which it may be accomplished.

It has been well said, "Education is life to be developed, not dead matter introduced," and self-activity, or creative expression, is the controlling aim of education into whatever field that education might reach. What better activity can the child of the Church be taught—from the moment of self-realization until the end of life—than the doing for others? It has been and is God's way to send His spirit to men through men.

Missionaries fresh from the field of their labors express at times better than they know the fact that Christ is to them a present-working force, because they have seen His spirit stirring in the life and character of the simple people whom they teach. And children are as these gropers in the dark. Their light is kindled from ours if kindled at all. If their unfolding into life were normal—in home, school and Church—we could see the same awakening of soul life as in those lands of darkness. If we all worked together, for one end—parent, teacher and Rector—we could help them fulfill in the spirit of perfect love and service to all mankind.

Tenderness for a hurt thing at his door is the beginning for helpful interest in a wounded animal anywhere; and loving kindness for one in sorrow or need at his gate, on the roadside, is but the planting of the seed for wider interest and ministration for those whom he hears of in need. To form the habit of sharing in childhood, is the certainty that he will want to share the glory and fullness of life when it is his. These practices of life are the concrete steps in a child's reach toward wider aims. With the undeveloped adult it may stir from without, from the appeal to reason and intellect, but the plane will always be lower than in the case of the child who grows in grace.

If we know and love Christ we must live that love. To have the true spirit of the Redeemer is to go or send—at His bidding and in His mission—whether here or there, whether in gift or prayer, or both. And in our teaching of children it must ever be missions—loving, Christian service without distinctions or limitations. In spiritual as in social training, we may thwart development by restrictions that blight the soul of the child. The curse of "divisions" is deeper than we know!

We cannot in the very nature of life—the nature of a divinely-created world—fully enjoy a good and not follow the God-given impulse to share it. If a material possession, it palls upon us; if a higher good, the sharing with another, the imparting, the exercising in the interest of others—these are for increase and never for loss of joy in possession.

Children learn to do by doing. "Doing begets the power for more and better doing and helps us to be." We see this in the fruits of young lives about us, and the great danger of our country lies in the negative rather than in the positive fruits of today. Let home and Church make use of this truth that the science of education teaches. A Christian child should be an instinctively courteous child.

To talk about being good and doing good and not put these into effect, nor help children to put them into action by example, by authority, and by impulse and directed choice, has an immoral reaction upon the child.

We are training our children for the life of the Church only when we are making an opportunity for them to participate in the work which has been set for the Church by Him who is Himself the First born Missionary, sent of His Father to save the world. Not for those thirty years of human existence upon the earth, but forever. And failing to teach this in the right way, we fail to help them trim and fill their lamps for better burning.

The world shows today as in the early life of the Church, though not always so manifestly expressed as in the life of St. Paul, that a full adult conversion means a turning about to help others. In Japan, for instance, the early simplicity of faith and works is clearly seen. An old blind man, when asked why he did not become a Christian, answered by the question, "How could I be a missionary?" Shall our interpretation of the spirit of Christ be less true? Shall we be less intrinsically real followers—professed, but not professing?

But just here in Japan is a cue. It is in such a study that we can speak to our children of the spirit of faith, in the language and experience of childhood, and without danger of "Cant." This race in its child-period of development, its simple, timid nature, its curious and eager openness of mind and heart, is a good, typical, child subject in its religious unfolding and appeal.

According to the age and development of the child to be taught, we can prepare our basic facts and make our true approach. To little ones the need of the children of Japan, their physical, mental and moral limitations, compared with their own comforts and privileges, will make interesting and telling topics, wi stir them morally as well as emotional if well handled. For these Japanese ch dren have qualities that we are not fin ing well developed in our own—reverenc loyalty, and perfect obedience to a thority.

They can understand how the missio ary brings relief by hospital and schoo by training in cleanliness and order; b more, they will glow at the simple stori of the transforming power of faith Jesus, the life of prayer with its chil like trust in God the Father, and the clear perception of the Presence of t Holy Spirit. And that is the reason y make the appeal. Not that they may gi today because of a passing sentiment, because another gives, but that they a stirred to love anew and more deepl The heart responding to life's appeal u derstood, a permanent heart change tak place that leaves them with a deep power to love and a higher reach, bo of which become precious memories be recalled, impulses to stir at many f ture call to acts of vital, Christian servi

Oh, if we could but be patient in o building! If we could trust more to Hin The great mistake in Church life and i activities is that too much is done f children, too little expected from the We give no scope and exercise to initi tive, and this is unpedagogic and u scientific. Draw out into practice, natural and normal activities of Christi purpose, and don't always pour in do matically.

Form in them the habits of loyalty Church, to the Standard we bear. But we make the mistake of getting childr heedlessly to set aside and crowd o other duties and loyalties for Chur activities, we undermine instead of buil We must not unthinkingly urge them the cost of duty to home and school. W must be wise as well as eager. A quali is inculcated or is not, and we must bui for all time. The means must not thwa the end, which should be as a star abo all little immediate needs and purpos which sometimes blur our vision. Loyal is a trait of character.

To older children the largely writte rapid-moving epochs of development the history of Japan, show the spirit God moving across the land. Where c one find a better replica of Old Testame leading? A chosen and seeking peo hearing the call, but in their hum blindness running close to the groun They knew no heavenly Creator, had upward reach, until messengers broug the word with its transforming pow Here one can trace the stages of the s covenantal periods of the Hebrew ra and read anew the writing of Divine P pose and its fulfillment. That is what want to teach them in all life and histo —God, a working force now and forever calling us, even us to go or send, to pr and serve.

Working with adults and children what has seemed different subjects, I a coming to see that it is all one, and we grasp the spirit of the Church, reali what it must mean to its children—chi and man—in thought and conduct, a hold that meaning in heart and mind we teach, the subject becomes merely vehicle for the spiritual quality we wa to bring home. Know your subject a

ur object, and the presentation or ap-
ach is all that varies. A different
ch for a sure response. Is not that
er all just instinctive touch with life?
would teach history to adult or child,
secular school or Sunday, to teach
duct and the wonderful philosophy of
e, rather than sequence of events. So
all, we want clearly to define our
rpose to ourselves, and then hold to
accomplishment. All means then be-
me but media to that end.

Our weakness in the Sunday School is
at we do not outline a plan which all
e teaching force in the Sunday School
derstand and follow, each completing
r portion, fitting it into the work of
e past, and reaching with a sort of
sion for the child into the work of the
ture. If we did this our work would
t be without fruits, for there would
a strong, steady, forward and upward
ovement, and our children would come
ore surely to know God rather than to
now about Him; would through purpose-
l leading and wise, come to know Him
nd love Him as a Father, and all man-
nd as a brotherhood to be as ourselves
Him.

The Bible furnishes limitless material
r the teaching and proof of the mission-
y spirit. If that is what you are
eking you will find it. In our Sunday
chool are a large number of St. Andrew
ys, so we always taught missions from
s first Christian act. And when I taught
e life of St. Paul, and went from that to
hurch history, I had a sure foundation
r missions in the Bible Class. Then
ere is the sending of the twelve, of the
eventy, the feeding of the five thousand,
e help given to the Centurian, to the
yrophoenician, to the woman of Samaria,
nd the final command to save the whole
orld. There are the acts of the early
orkers, in Samaria, at Gaza, from Joppa,
rom Antioch out into the western world.
nd today the Japanese think and believe
hat they are to be the link that shall
eld the old East with the new West.

Then take Easter Day. It is full of
issionary impulse. The women went to
ell the men, and they went forth to tell
thers. I always love to tell the story
f the walk to Emmaus on Easter morn-
ng, for I believe it carries the child for-
ard into the fuller idea of the continued
resence of the Saviour. Otherwise, after
he morning service, comes the natural
eaction which follows a period of exalta-
ion. As the Rector was going to speak
o the child last Easter, I mentioned my
sual custom with a class and asked him
f he could bring it into his talk. He said
e would endeavor to do so. His talk
as on Missions, to round out the work in
he Sunday School for Lent. He told the
tory of Emmaus and it was a story of
ig missionary impulse. When I ex-
ressed my delight at the new view-
oint gained, I found that he was equally
leased. The exposition of the mission-
ry spirit was the result of the fullness
f that spirit in his heart and mind at
he time.

So if the teacher knew the missionary
spirit in the Bible, in the early Church,
had some knowledge of general missions,
and a thorough knowledge of the effects
of Christianity upon the people of one
country, she could not teach in the Sun-
day School without teaching missions.
Once having perceived the purpose of
an ever-living and working God in the
development and enlightenment of a peo-
ple, all history would speak the same
active presence of a universal will—all
her teaching would be wrapped in the
spirit of missions.

There is no more telling force in the life of a child than the proof, given in the glow of one's own conviction, that the spirit of God is here now, working with races, with ever-seeking people, with His faulty and human children. Jesus came back to tell us this secret, and then went to the Father. But He left us with the comfort of His Holy Spirit, which would dwell among us always, "according to Promise"—"guiding, speaking, warning" —"convincing of sin, of righteousness and of judgment, and bringing nope and joy to the saints." "When?" I invariably pause to ask the children at about this point. One says, "When He was here." Another hesitates, but some one is sure to say, "I am with you always." And then there is a lighting of countenances that speaks a pure joy in the knowledge of such a hope, which helps them to act as in the presence of Jesus.

We should have many stories in mind, of heroes in the field today, of people in sore need of the Redeemer, of those regenerated through faith. Then when the propitious moment in the turn of the lesson calls for its own, there is a mete and apt example ready, with which to drive home a truth.

We do not want to press upon them mere, cold, isolated facts, but truths that at the psychological moment stir deep into the soil of eager acceptance, and bring forth an answering glow.

"Spirits are not finely touched but to fine issues."

With a background of knowledge, and the vision of the whole field to be compassed, any minor part finds its fitting place and becomes well taught. A detail must be seen in its relation to the whole purpose or plan to be well taught. In other fields of work we do not plan a design as we shape it, but build and shape as 'twas planned. So, too, a teacher should see her pupils in relation to the world-wide mission of Christ, and must believe that Christianity grows from the life that comes from within, that must be called forth.

For if we analyze Christian character, go back through the processes of its unfolding and growth to the qualities that lay wrapped within the soul, we find that the seeds of hope and faith were always there. And why not charity?

Now charity may be only a conscientious acceptance of duty, but if carried out in the fullness of Christian spirit, it means the opening of the heart in love to a suffering brother. But that love becomes the love of an understanding heart only through the grace of prayer, through the "upward glance" alone, comes from the flow of love from above. Thus loving man more we come to know and love God more, and such love fulfills the perfect task—the summary of the laws of God—and rounds out the perfect Christian character, through which is found that which the world cannot give—Peace.

C. F.

SUNDAY SCHOOL APPORTIONMENT

The Rev. A. W. Ryan, Rector of St. Paul's Church, Duluth, in a letter to the Board of Missions, writes:

"Rev. W. S. Read, my assistant, did a very bright thing this Lent He extended the principle of the apportionment to the Sunday School and after studying the teachers and pupils, apportioned to each what he thought they ought to do and they did it, a larger amount than we ever got before. And the most of our children of well-to-do people have gone to East End."

The offering of St. Paul's Sunday School this year was $165.

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The Laymen's Missionary Movement

THE LAYMEN'S MISSIONARY MOVEMENT IN THE EIGHTH DEPARTMENT

Portland

The conventions in the northern cities of the department began with that at Portland on March 29th. The restaurant on the top floor of Meyer & Franks' department store had been secured for the dinner. As the employees of the great mercantile establishment were leaving their work by one entrance, the laymen of the city were gathering in front of another. For half an hour before the door was opened a crowd of men filling the sidewalk and the street attracted the attention of the passersby. Some thought a serious accident had drawn the concourse together, but the singing of hymn after hymn by the waiting throng soon made clear the religious nature of the occasion.

When the door was opened fortunate ticket holders to the number of 1,049 pressed upstairs to the banquet room. Bishop Scadding presided and in the opening address said in part: "We are met this evening as a band of Christian brothers, of different gifts and temperaments in God's family, to consider the responsibility laid upon us all for the extension of the Kingdom of Christ. Jacob Riis said that 'one dollar sent to the foreign field aroused ten dollars worth of moral efficiency at home.' There can be no question about the reflex action of work in the foreign field upon the work at home. Tonight we are to have the upward look to God who is our Father, the far-off look to our brothers in distant lands, and I trust the vision near at hand of our neglected brothers here at home."

The three speakers of the evening were Mr. W. H. Lewis of Seattle, who outlined the significance of the national missionary campaign, Mr. W. H. Dyer and Mr. J. Campbell White.

The Convention Meetings

The attendance at the opening dinner was almost equalled by that at the day sessions held on the 30th and 31st, the "White Temple" where the convention met being practically filled. The gallery was reserved for women. The morning of the 30th was given to a review of missionary work in non-Christian Canada. The Rev. L. C. Sanford opened the discussion with the topic, "The Field Is the World," and was followed by missionaries from Turkey, Persia, Burmah, Korea, Japan and China. It was remarked that each speaker emphasized the problem of the country in which he was specially interested as the greatest before the Church, a statement which, being first the evidence of the burden which rested on the speaker's heart, became by its repetition a cumulative testimony to the magnitude of the task which is challenging the energy of the men of the Church.

The afternoon was devoted to the customary conference on methods, and in the evening the survey of the field was completed by the addresses of Bishop Robinson and Mr. Hotchkin on India and Africa respectively.

Three of the most profitable hours of the convention were those of Thursday morning, March 31st. Mr. Frank Shelby, Western Secretary of the Brotherhood of St. Andrew, addressed the men on "Prayer and Missions." Devoting a few moments to the "why" of prayer, the most of his remarks were centered upon the "how" of prayer and abounded with practical suggestions for improving the prayer-life. Mr. Edward Sturges followed on "Missions and Stewardship," and Mr. Frank Dyer concluded the morning with "The Church's Need of a World Field."

The contributions of the churches in Portland for foreign missions the past year were about $23,000. As a result of the sectional conferences it was resolved to make the offerings the coming year reach a total of not less than $40,000.

The Churchmen's conference was held in St. David's Church in the evening. Delegates were present from Trinity, St. Matthew's, St. Mark's, St. Stephen's and St. David's, Portland, and from Astoria, Ashland, Grants Pass and Oregon City. It was resolved to double the offerings of last year and steps were initiated to accomplish this result. It had been intended to close the conference in time to permit the members to attend the final meeting of the convention, but the interesting discussion was so prolonged that this proved impossible and it became necessary to telephone the result to the central meeting.

Tacoma and Seattle

To present in detail the conventions at the other cities in the Eighth Department would be to repeat what has already been said. The opening dinner at Tacoma was held in the Masonic Temple, both the banquet room and the ball room being thrown open to accommodate the 800 men who sat down together. Bishop Keater, in an address of welcome, made a ringing speech on the opportunity which the national campaign afforded to advance the cause of Christian unity. Saturday, April 2d, was given to the survey of the field and the discussion of methods. The closing session was held Sunday afternoon in the First Presbyterian Church, the floor of which was completely filled with men, the gallery being opened to women. When the reports of the sectional conferences were called for, an advance of 100 per cent in the contributions for foreign missions was promised, the whole making a total of $25,000 for the coming year. The final address by Mr. J. Campbell White was perhaps the strongest delivered in any convention on the Pacific Coast. The more or less perfunctory "amens" which had punctuated the addresses of the two days were noticeably absent, the impression made being too deep for these expressions of approval. The stillness amid which the speaker rehearsed some of the instances of the steadfastness of Chinese Christians during the Boxer persecution was broken only by the sobs of the men who were unable to control their emotion.

Seattle broke all records with the largest attendance at dinner in the history of the campaign, 1,937 men being present. The most striking address was delivered by Baron Kikuchi, President of the Imperial University of Japan, who paid a glowing tribute to the educational work of missionaries in his native land. Carrying with him the deep impression which this meeting and the campaign must have made upon him, he left the same night for his home, and may be expected powerfully to affect the policies of Japan in her relation to Christianity. The rain which fell almost continuously during the convention interfered but slightly with the attendance. Much enthusiasm marked the session. At the closing meeting the delegates voted to advance the contributions of Seattle churches for foreign missions from the figure last year, $25,000, to $50,000. It is a matter of regret that no Churchmen's conference was held, but an interested nucleus of Churchmen is determined that our Parishes shall contribute their proportion of the advance.

Everett, North Yakima and Walla Walla

These cities were not included in the original number scheduled for Laymen's Conventions, but so much pressure was brought to bear upon the officers of the movement by the residents of those towns that meetings were provided for by dividing up the force of speakers and sending delegations both to Everett and Walla Walla. North Yakima being on the line of the Northern Pacific between Tacoma and Spokane, enjoyed the presence of the entire speaking force.

The dinner at North Yakima was held in the basement of one of the churches. Three hundred men attended. The room was so crowded that it was deemed inadvisable to follow the repast with the usual lengthy speeches and a very happy feature was substituted. Five-minute rapid-fire reports from the field were made by the missionaries present, the result being an exceedingly graphic and forceful survey of the field. The men adjourned to the auditorium upstairs, where their number was augmented by 200 who were unable to attend the dinner. After stirring addresses the Co-operating Committee recommended that the foreign missionary offerings of the North Yakima churches be increased from $1,476, given last year, to $3,000 during the coming twelve months.

When the report was read, delegate after delegate arose to oppose the amount set as the goal. Everyone asked that it be increased to $5,000. One minister stated that last year he personally gave $15 to foreign missions, but that next year he will give $150. A retired preacher who last year gave nothing to foreign missions, declared that the Lord had prospered him and he would give $100. Another man promised $100 on condition that the amount was raised to $5,000. After J. Campbell White explained that the goal was not set just as a mark, but was actually to be reached, the convention amended the resolutions to make the increase $5,000.

The every member canvas will begin at once. A rally to receive reports will be held on May 1st, and the results telegraphed to Chicago.

As at North Yakima, the convention at Walla Walla opened in the afternoon with a combined discussion of the field of missionary work and the methods by which a congregation might attain the standard of missionary efficiency. Three hundred and fifty men sat down together at a dinner, which was followed by an address on Korea by the Rev. E. F. Hall.

his was followed by an adjourned meeting upstairs, at which the principal address was made by the Rev. Dr. C. F. eid. A missionary policy was adopted oubling the gift for missions of the revious year.

Spokane

The last convention in the department as held in Spokane April 8-10. Twelve undred men dined together in the rincess Skating Rink.

"We have been told," said Mr. Frank yer of Chicago, who spoke to the crowd, that religion is losing its grip on men. 'rom what I have seen tonight, it looks o me as though it were just getting its rip on them."

And over in one corner, emblematic of different Spokane from that of the old order days, the once famous orchestrion f the old Coeur d'Alene saloon played or the missionary meeting the only religious airs in its repertoire, "The Holy ity" and "The Palms."

Telling of the Church unity and cooperation brought about by the conventions of the Laymen's Missionary Movement, Bishop Keator created great enhusiasm. He declared that the worldwide appeal of missions was bringing he Protestant churches of America together in a way that had heretofore been hought to be impossible.

Governor Hay Speaks

Governor Hay attended the convention. He opened the dinner by bidding the delegates and speakers welcome. In his short address he paid a tribute to the unselfish work of the missionaries. Mayor Pratt followed him with a short address of welcome. The other speakers were Mr. Frank Dyer of Chicago, General Secretary of the Brotherhood of the Congregational Church; Bishop J. E. Robinson of the Methodist Episcopal Church in India, and J. Campbell White, General Secretary of the Movement. In addition to the 1,237 men attending the dinner, as there was room on a raised platform for several hundred people, women were admitted for the addreses. About 400 ladies were present.

The Missionary Policy

The churches of Spokane last year gave to foreign missions $7,064, or an average of 55 cents per member. At the luncheon of the Co-operating Committee it was decided to recommend that the foreign missionary offering of the city be increased to $20,000 during the next twelve months. At the closing session Sunday afternoon, when the policy for the coming year was adopted, this amount was amended to $25,000.

A unique feature of the convention in Spokane was a monster Women's Meeting. In nearly every city favored with a convention Women's Meetings were held, as the women were determined not to be barred out of the proceedings altogether. But in no place was the session for women on so large a scale as in Spokane. A few men were present in the congregation of nearly 1,000, but the arrangements were all in the hands of women. A woman presided and introduced the speakers with a grace which gave the impression of wide experience. A woman played the organ and the devotional features of the meeting were conducted by women. The speakers included Bishop Robinson, Rev. Dr. Dearing, Mrs. Hotchkiss, Rev. E. F. Hall, Rev. L. C. Sanford and Rev. Dr. G. B. Smythe. Had it not been for the overshadowing of the men's meeting this great gathering of women would have been the most noteworthy occasion of that week in the city.

Following Up the Conventions

A correspondent from St. Luke's, Tacoma, writes of a Vestry meeting that was held on the Monday evening following the convention. "The only thing the Vestry seemed to be interested in was missions. They volunteered spontaneously, to a man, to make a canvass among the men of the congregation, each vestryman taking ten or a dozen names, and to secure pledges in the expectation of not only meeting the apportionment in full but of going beyond it.

The men of All Saints, Spokane, remained after service on the morning of April 10th, while the convention was in progress, and appointed a committee to arrange for a supper at which an every member canvass should be inaugurated.

The men of St. James', Fresno, sat down to a delicious dinner served by the ladies in the basement of the church on April 15th. Laymen from other churches in town told what their congregations were doing to fulfill their obligations. An enthusiastic committee of five was appointed, with power to add to their number, to canvass the congregation in behalf of the missionary cause.

About thirty men of Trinity, Oakland, dined together at the Forum Cafe on the evening of April 21st. Three invited speakers made addresses. A discussion followed in which practically everyone present took part, and a committee was organized to canvass the congregation.

The men of St. Clement's, Berkeley, at a dinner held April 22d, organized a canvassing committee. The men of All Souls took similar action a week earlier, and the men of the Parish Church will meet for a similar purpose on May 4th. St. Mark's Parish will be thoroughly canvassed.

MAY MEETINGS

May 3-6—National Men's Missionary Congress.

May 3—Convocation of San Francisco, Church of the Advent, Oakland.

May 15—Diocesan Sunday School Rally, Christ Church, Los Angeles.

May 18—Convention of the Diocese of Los Angeles, St. Paul's Pro-Cathedral.

May 19—Convocation of Idaho at Boise.

May 25—Convocation of Utah at Logan.

Tacoma

The Tacoma Branch meeting for all-day sessions on Fridays in Lent made many articles for the Alaska box and for the Fanny Paddock Hospital, Tacoma.

Trinity Parish Branch at its weekly Lenten meeting was stimulated by addresses given by Mrs. F. W. Keator on the mission field. The following were the dates and subjects:

February 16—Fort Yukon and a Sketch of the General Work in Alaska.

February 23—The Bishop's Field in Olympia, and the "Jane Beaver Fund."

March 2—A Short Account of Bishop Funsten's Work in Idaho, and Bishop Brent's Work in the Philippines.

March 9—St. Mary's School, Shanghai, the Bishop Barker Memorial, and Some Details of the Work in China.

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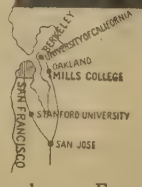

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Editorial

INCREASED MISSIONARY OFFERINGS

The receipts of the Treasurer of the Board of Missions to April 1st from all sources are nearly $401,000, as compared with $354,000 a year ago, an advance of $47,000. Twenty-six thousand of the amount is to be credited to the apportionment, an increase over the contributions of last year of $23,000. The figures are the more encouraging when it is remembered that they represent the offerings of six months, as against seven months a year ago, since the fiscal year 1909-10 began, October 1st.

BUSINESS VS. CHRISTIANITY

Under the above caption Mr. Richard Barry contributes to the April number of Pearson's Magazine an article intended to discredit the Laymen's Missionary Movement by demonstrating the hypocrisy of missionary leaders and the wastefulness of missionary expenditure. There are so many mistatements in the ten pages he devotes to his subject that it is necessary to suppose Mr. Barry to be either supremely ignorant of the topic he presumes to discuss or willfully malicious in his treatment of it. There would be no excuse for referring to so uncandid a criticism if it were not for the lamentable lack of information on the part of Christian people as to the character and efficiency of the work maintained by the mission boards. Upon this lack of information such articles as the one in question evidently bank. In view of this it seems worth while to mention one or two matters, the strictest investigation of which is commended to the friend and critic of missionary work alike.

The "Business" Appeal of the Missionary

The pamphlets of the Laymen's Movement as well as the addresses at the conventions have had much to say of the commercial relations of Christian with non-Christian lands. The debt of the business man to the missionary has been strongly and rightly emphasized. How far any particular stroke of business is due to the direct influence of the missionary is unimportant. It is incontestable that commercial enterprise has taken advantage of the pioneer work of the Church's representatives in India, Africa, China and Japan. The discovery of mineral and agricultural resources, the establishment of cordial relations, the introduction to strange languages, represent a part of the debt the business world owes to the missionary. Dr. Zwemer's pamphlet, "What Business Has a Business Man With Missions," contains an array of facts in this connection which is startling. As a cold-blooded investment the capitalists of the country could well afford to finance the entire missionary propaganda. But while these truths have been abundantly stressed, to say that the Laymen's Movement is a subtle appeal as a "business proposition" to the greed for wealth is to invert the argument employed. The missionary appeal has always been based on the highest ground. As addressed to the business man in this country in these days, it is in effect: Give back your wealth to God by endowing the non-Christian lands from which you have profited financially with the best gifts of Christian civilization; cure their diseases, lighten their mental darkness, inspire them with those moral and spiritual ideals which are found only in the religion of Jesus Christ.

Cost of Missionary Administration

Mr. Barry indulges his somewhat clumsy humor with the alleged small proportion of the missionary offerings which reaches its destination. About one dollar in twelve, he asserts, actually gets to the heathen. This language is ambiguous, but his question, "how is that one dollar in twelve spent" and his attempt to show that it supports the missionary in enviable luxury imply that eleven out of the twelve dollars are absorbed in the cost of administration. Using his own figures, if $10,000,000 maintains 13,350 missianaries, the average for each foreign worker of less than $750 a year is not usually regarded as enough to provide purple and fine linens, but if only one-twelfth of this sum reaches the missionary it is difficult to see how he escapes starvation. As a matter of fact, our own board spends about 7 per cent of its income for administrative purposes. Some years it has been as much as 8 per cent, and some as low as 6 per cent. An equally good showing is made by the boards of other churches. This means that out of every dollar contributed for missionary work, ninety-three cents reaches the field for which it was intended. The Baptists are fortunate in the possession of invested funds which more than pay the cost of administration, so that for every Baptist dollar contributed to the missionary cause a dollar and six cents reaches the field.

Character and Efficiency of Missionaries

The foreign missionary is selected with more than ordinary care. No volunteer is accepted by the board of this Church, and the same may be affirmed of the other well-known mission boards, without the closest scrutiny of his qualifications. While this rigid examination has undoubtedly kept useful and zealous men and women at home, it has resulted in the securing of a foreign force of more than ordinary ability. The globe-trotter who indulges in loose, general criticism of the character and attainments of the missionaries would confer a favor upon the whole Church by specifying the individuals to whom his remarks apply. The Laymen's Conventions held this year have made large use of returned missionaries. Nor have these been picked men, called home by reason of their superior qualifications to tell the story of non-Christian lands, but those whose regular furlough after seven years' absence occasions their presence with us at this time. They are, therefore, fairly representative of the foreign workers, and they will bear comparison with the men at home not only of their own but of any profession.

The uniform success of the foreign work is a tribute both to the vitality of the cause itself and to the character of the men who are presenting it. It is probably not realized that 3,000 souls are being added to the Church in non-Christian lands every week. Such, however, is the fact. The progress of Christianity is not, however, to be measured by the growth in Church membership. When it is remembered that one hospital alone in China last year treated over 41,000 cases, and that the mission schools in China are re-

ponsible for the entire revision of he national system of education, and hat the national ideals in Japan, as trikingly indicated by the treatment f the sick and wounded Russian risoners in the late war, are conorming to the ideals in Christian ountries, it is not too much to assert hat the victory of the religion of Jesus Christ is assured already.

Foreign vs. Home Missions

The urgency of philanthropic and vangelistic problems in this country as often been used as a reason why he appeal for men and money for he work abroad should not be eeded. A very brief consideration f the matter will show that the onflict of domestic and foreign claims is apparent rather than real. If the program of the Laymen's Movement is carried out and America increases its foreign budget from $10,000,000 to $50,000,000, and its working force from 13,000 to 25,000 men, is there anyone who seriously believes that a per capita contribution of $2.50 a year from each Church member, and the sending away of one individual out of each 800 to work in foreign lands, will appreciably weaken our ability to deal with the situation which exists at home? There is no conflict between the home and foreign field. The solution of both problems is a question not of ability but of willingness, and experience proves that the individual or the society which has the deepest consciousness of the universal mission of the Church of Christ is the one which manifests the most energy in relieving the misery, however caused, which is close at hand. It is only the sophist, acutely anxious to dodge the whole responsibility, who opposes the home to the foreign appeal.

CHANGE IN EDITORSHIP

It is with much regret that "The Pacific Churchman" announces the resignation of the Rev. William Higgs from the editorial staff. The many appreciative words which the paper has received during the past year have been largely won by his able pen and wide newspaper experience. Mr. Higgs' work has been solely a labor of love, as he served entirely without remuneration, and he relinquishes it now only because the growing demands upon his time in Berkeley have a prior claim. The paper is fortunate in securing as his successor the Rev. D. O. Kelley, who has had a long acquaintance in the past with the duties of the editorial chair, and whose ability and earnestness is too well known, at least in California, to require further comment.

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The Diocese of California

NOTES AND COMMENTS

The Bishop confirmed three persons at the Relief Home in this city one day last month—all over eighty years of age and very feeble.

Plans are being made for the erection of a new church in Hanford this summer, on a new site which the Parish has owned for some time.

The midday rest room for business women at 126 Sutter Street, conducted by the Daughters of the King, is averaging daily over four hundred guests for lunch and rest. This is surely a labor of love.

The corner-stone of the church in Lodi is to be laid by the Bishop on the afternoon of Trinity Sunday. The Rector and large vested choir of St. John's Church, Stockton, have very cordially accepted the invitation of the Rev. Mr. Kelley, of the Cathedral staff, Missionary in charge, to be present and enrich the service with singing.

The report to the last Convention of the Diocese of the Joint Social Service Commissions of the Convention and House of Church Women is out in pamphlet form, illustrated, and ready for distribution. It is mighty interesting reading—how-be-it appalling, too, in its statements of social conditions needing prompt and wide attention.

True Sunshine Mission to the Chinese in Oakland, a correspondent informs us, so far as the attendance of children is concerned, is still doing very well. But owing to the want of an interpreter the work for adults is suffering greatly. Deaconess Drant, the Rev. Mr. Sowerbutts and Mr. Ng Ping are all greatly missed. More financial help is also an urgent necessity.

The Social Service Commissions of the Convention and House of Church Women have organized for joint action by the election of the Rev. Cecil M. Marrack as president, the Rev. D. O. Kelley as secretary, and Mr. J. C. Astredo as corresponding secretary. Judging from the matters already submitted for their consideration, by the Bishop, and otherwise, there will be no lack of occasion for activity on the part of the joint commission.

The Cathedral Mission of the Good Samaritan, heretofore on Second Street, near Folsom, will soon remove to the new buildings being erected on Potrero Avenue, between Twenty-fourth and Twenty-fifth Streets, in this city. The Rev. J. P. Turner will continue in charge as Cathedral Vicar. The following statement is taken from a card just issued: This institution will begin its activities with the opening service in the Chapel, Whitsunday, May 15, 1910, and is designed to help conserve the physical, social and religious interests of the people in the district. The building includes, besides the chapel and living rooms for the workers, a fine amusement hall and gymnasium, reading room, club rooms, dispensary and surgery. A competent staff of physicians and nurses will be in charge. Features of the work will be the Sunday School, Sewing School and Cooking School.

The San Joaquin Convocation met at Stockton, April 25th, 26th and 27th. The Rector and people of St. John's Parish were as usual most hospitable hosts. The Bishop's sermon at the service on Tuesday was a review of the past and hopeful outlook upon the future in regard to the proposed new Missionary District of San Joaquin. The first day was devoted to women's work in Auxiliaries and Guilds. The attendance was good and some capital reports were made. Mrs. Norris, of Fowler, presided. On Thursday there was a Sunday School Conference in the afternoon, and a Missionary service in the evening; and Wednesday, again, Sunday School interests received attention. Among those present and heard from on one or another of the three days' session were Dean Hanson, the Archdeacon; Rev. W. F. Renison, Rev. D. O. Kelley, Rev. Mr. MacDonald, Rev. Lee Wood, Rev. Mr. Wheeler, Rev. Mr. Dibble, Mr. J. C. Astredo, Miss Fiedler, Mrs. Lyon, of Reedley, and Deaconess Dorsey. The Rev. Harvey S. Hanson was re-nominated and appointed Dean, and the Rev. Lee Wood was elected Secretary and Treasurer.

PAROCHIAL NOTES

Merced.—A peculiar thing about the Sunday School of St. Luke's Mission here is that the pupils, two average sized classes, are all boys—not a girl in the school!

Salinas.—The Rev. B. D. Weigle having resigned the Rectorship of St. Paul's Church, has gone to New York with a special view to the study of Church Work in institutional and social lines. The Archdeacon and Cathedral staff are caring for the services for the present.

All Saints' Church, San Francisco, the Rev. W. E. Hayes, Rector.—The Parish has recently received a gift of $4,000 from a consecrated Churchwoman. The gift was offered with the condition that the Parish should make an Easter offering in cash and pledges (payable in June) of $1,000. The Easter offering amounted to $1,160. The debt on the Parish is now reduced from $8,600 to $4,000, and a thousand more will probably be paid off before the end of the year.

On Sunday, April 17th, the Bishop of the Diocese confirmed a class of twenty-seven, this being the largest class since the Parish was organized five years ago. The interesting feature of the class was the large number of adults. Three members of the vestry were confirmed, one of them with his son, another with his daughter. Other adults were related to members of the Parish who had been confirmed in previous years, thus showing that family influence was largely responsible for the size of the class. The Bishop very happily referred to the new life which had come into the Parish through the generosity of one good woman.

The Rector celebrates the fifth anniversary of his institution as the first Rector of the Parish on Saturday, May 21st.

St. Luke's Church, San Francisco.—The Rev. Edward Morgan, Rector.—The Lenten services at St. Luke's were well attended. At every service there was a band of faithful worshipers, while the afternoon hour found the church well filled. The Rector's addresses for the first days of Lent were on The Beatitudes. The Home in Bethany, The Death of Lazurus and The Friends of Jesus. The quiet and reverent services were a solace and a help to all. "Come ye apart and rest awhile," seemed to be the dominant note in St. Luke's Parish during Lent. As the doors are always open, one found a kneeling suppliant at almost any hour of the day. On Friday afternoons during Lent the children's service was held, and the children filled the front pews and took reverent part in the service. It was uplifting to see the children during the Recessional hymn as they left the church to the martial strains of "Onward Christian Soldiers Marching on to War." One realized that the Church is the true preparation for the battle of life. The boys were very much in evidence, and were even more numerous than the girls. Some never missed a service. The Friday evening services were also well attended and were very gratifying. A number of men attended. The regular choir was present and the music added to the beauty of the service. On Wednesday evening, March 2d, the United Service was held at St. Luke's Church, the Rev. Frank Stone being the preacher. The Daughters of the King held a devotional meeting on Saturday morning, March 12th. There was a celebration of the Holy Communion and an address. Several members who had served the necessary probation were invested with the cross of the order. Holy Week was marked with an increased and devout attendance. The Maundy Thursday services at 8 a. m. and 11 o'clock were exceptionally well observed. The services on Good Friday filled the church at 10 o'clock, and at 12, when the three-hour service began, the church was almost filled and others kept coming. This service was marked with rapt attention and reverence. The addresses on The Seven Last Words by the Rector were replete with feeling, and a deep sense of the solemnity of the day. The addresses were eloquent and full of meaning, and a reverent silence held the listeners enthralled. At 4:30 the children assembled and the lesson of Good Friday was impressed upon them. At 8 o'clock in the evening the church was crowded for the last service of the day. The choir sang "The Story of the Cross," and the Rector gave a short address. Thus closed a day of solemn and beautiful observance. On Easter Even the Sacrament of Baptism was administered at 5 o'clock. The church was beautiful in its Easter garb of flowers. A leafy hedge of huckleberry screened the chancel rail and from the thicket of green, tall lilies reared their snowy blossoms. Woodwardia ferns depended from hanging vases and memorial wreaths and crosses were upon the walls. Bermuda lilies, white and pink carnations graced the altar, and two tall Eucharistic lights shed a soft radiance over all. On either side were placed seven-branched candelabra. The first service on Easter morning was at 6 o'clock, and was attended by fourteen persons despite the

pouring rain. At 7 o'clock the altar rail was filled five times and a half again, and at 8 o'clock there was another large attendance. Matins were sung at 10 o'clock, and at 11 the service began with the joyous Easter hymns, followed by the sermon, and the Holy Eucharist was again celebrated. The church was filled. At 3 o'clock the beautiful Easter Carol Service for the children was held. This service was most interesting as well as an impressive one. The Easter carols were sung, a short address was made and then followed the awarding of crosses to those who had been faithful in attendance since Advent. First on the list came the Infant Class, and the very smallest child in the Sunday School, Evelyn Turner, had not missed a single Sunday. The next smallest child was Lizbeth Nichols, who had a long way to traverse and had also been faithful. They received gold crosses. A number of boys and girls received gold crosses. Some of these have not missed a Sunday in years. At the conclusion of the service the children formed in the form of a cross in the chancel, and in the middle aisle, where all kneeling received the Blessing. The Recessional hymn then began and each child was given an Easter card, an Easter egg and an Easter rabbit, most enticingly wrapped in pink paper and tied with silver tinsel. At 8 o'clock in the evening the Sacrament of Confirmation was administered by the Bishop of the Diocese. There was a short service and an address by the Bishop. The girls looked very sweet in their white frocks and white veils, and the service was impressive. As usual, the members of the Vestry knelt at the altar rail at the close of the Confirmation. The Bishop spoke of the occasion being the twentieth that he had administered in like capacity in St. Luke's Church and said that one of the Vestrymen present, Mr. A. N. Drown, one of the choir, Mr. Wilhelm Neilsen, and the sexton, Mr. A. B. Blanchflower, had never missed an Easter during that time. The Easter offering was over $12,500. The Rector, the Rev. Edward Morgan, left on Tuesday morning, April 5th, for the East. He will sail for Europe on the 14th, going first to a sister in the south of France at Pau. It is with keen regret that his people saw him depart, but all felt his need for a vacation and rest. In his devotion to duty and in the arduous work of the details of the new church building he has taxed his strength to the utmost limit and more than earned a rest and a change. The earnest prayers of his people will follow him, and all wish him a safe and pleasant voyage to the haven where he would be. His departure leaves a void that will be hard to fill, for he has endeared himself to all with strong cords of affection and respect. The Rev. Emile Harper of Indiana, Penn., will be at St. Luke's during April, May and a part of June. He brings a bride with him. It is regretted that the Associate Priest, Dr. F. B. A. Lewis, through illness, was unable to be at St. Luke's in Holy Week. His many friends in the Church wish him a speedy recovery.

L. H. M.

SAN LUIS OBISPO

In spite of one of the heaviest storms of the season, St. Stephen's Church, San Luis Obispo, had good services on Easter Day. Many of the Church members could not get to the church, but the church was filled nearly to its full capacity at 11 o'clock. The music was well selected and well rendered. In addition to the Easter hymns "The Communion Service," by Erwin Wheaton Beade, was sung and the Easter Anthem, "Christ Being Raised From the Dead," by W. H. Gill.

The offerings, owing to the absence of so many members of the congregation, did not amount to the sum asked, but will nevertheless practically cover the whole apportionment for general missions, Diocesan Church extension and the assessment for the Bishop's salary and convention fund.

During Lent the daily services were very well attended, particularly on Wednesday and Friday evenings. Wednesday evenings the clergyman gave lectures on the "Church" and on Fridays on the "Foreign Missions of the Church." The large number of men attending these services was a notable feature. There are now very few confirmed persons whose names are on the register who are communicants.

St. Barnabas' Church, Arroyo Grande, was much more seriously affected by the rainy weather. Being a rural community, it is not easy for people to get out to service in a storm, particularly when their service is at night. The congregation on Easter was small, but the following Sunday when they had their Communion a large congregation assembled. A number of children were baptized and the new altar presented by the Woman's Auxiliary was blessed and used for the first time. The offerings at Arroyo Grande also were sufficient to cover all apportionments and assessments

ST. MICHAEL'S, FOWLER

The Sunday School of St. Michael's Mission, Fowler, Cal., has just completed the entire wiring of the church for electric lights and provided fixtures for the nave, vestibule and vestry. The Altar Guild has also given some beautiful brass fixtures for the Sanctuary Chancel and organ chamber. Both Sunday School and Guild may be proud of their work, especially when it is taken into consideration that there are only nineteen children enrolled in the Sunday School and the oldest of them is but fifteen years of age.

ALL SAINTS', PALO ALTO

The very rain that fell on Easter Sunday added to the reality of the great feast, for the very reason that there was no display of millinery possible, and those who came out were present from higher motives. While we are not "lotting" for rainy Sundays, least of all rainy Easters, there is at least this much of compensation in them that they sift the wheat from the chaff and keep at home those who like to disport their fine feathers. The church, in spite of the downpour, was crowded morning and evening, and in the afternoon at the children's service about fifty scholars attended, being two-thirds of our Sunday School enrollment. The floral decorations, thanks to Mrs. Wing and the ladies who assisted her, were in equisite taste, if not as elaborate, as in former years, and the sanctuary itself was filled with memorial flowers, the altar being dressed by the Misses Barrett. One hundred and forty-three persons made their Communion, of whom fifty-three were present at the early celebration. The music was exceedingly good, and the whole Parish owes a debt of gratitude to Professor Young and the ladies and gentlemen of our volunteer choir for the inspiring expression given by them to the hymns and anthems of our Easter service. To Miss Haines, who in a sudden emergency graciously volunteered as soprano soloist, a special word of thanks is due. Her sweet voice was a benediction. In the evening the local Commandery of Knights Templar, twenty strong, marched into church and kept their Easter, the elaborate service arranged from the Prayer Book being read with perfect enunciation and very reverently by Professor Griffin, as prelate, the sermon being preached by the Rector of the Parish from the text, "They Desire a Better Country, that is, a Heavenly."

The offertory for the day, exclusive of the children's Lenten boxes, which contained $25, amounted to $517, as the treasurer's statement shows.

CONVOCATION OF SAN JOSE

The spring meeting of the Convocation of San Jose was held at Menlo Park on April 19th and 20th, Dean Gallwey presiding and the following clergy present: Secretary and Treasurer of Convocation, the Archdeacon and the Rev. Messrs. Brewer, Gardner, Lincoln, Foote, Chinn, Chandler, Molony, Evans, Weagant and Beean.

After an outdoor luncheon served by the ladies of the Parish, Convocation was called to order and the Dean gave his report, in which he made note of the following points: First—The vacancies in the Parishes of Santa Cruz, Salinas, Los Gatos and Palo Alto, the last having been lately filled by the Rev. David Evans. Second—The great call for local Church extension. In this connection the Dean gave tribute to the Rev. Mr. Tillottson for his work in the Santa Cruz section and expressed the hope that this Convocation might some day support its own missionary in the Diocesan field. Third—The Convocation has paid in full its apportionment for Diocesan missions, 75 per cent of the Parishes and missions having paid in full, and others overpaid. The apportionment for general missions lacks only $20 of payment in this Convocation. Fourth—The Dean pointed out that this is the banner Convocation from all misisonary standpoints. This year, he said, the Diocesan trophy for the largest advent offering per child fell to Menlo Park, Grace Chapel, Homestead, having the highest average among the missions. He closed his report with an appeal that this should always be the "banner Convocation," and set before us the ideal of maintaining soon our own missionary.

The Convocation then took up the following programme:

Afternoon Session, 2:30 P. M.

Subject—The Saving Work of the Probation Court and Its Officers.

(a) Probation Work Among Boys. Mr. J. C. Astredo.

(b) Children's Aid Committee of the House of Church Women. The Rev. C. H. Chandler.

Evening Session, 8:00 P. M.

(a) Parochial Responsibility for Local Church Extension. Dean Gallwey.

(b) Address by the Archdeacon.

(c) Address by Mr. J. C. Astredo.

Wednesday Morning

Holy Communion, 9:00 a. m.

(a) Mission Study and the Crocker Medal. The Rev. David Evans.

(b) Reports on Easter Offerings, etc.

(c) Closing business.

In his interesting and practical talks, Mr Astredo gave many examples of the trials of boy life and its conditions, and appealed to his hearers to make the most of the opportunities at hand for helping children by friendship. Now he claimed is the Church's great chance for Christian service.

The Rev. Mr. Chandler, in his address, told of the formation of the Central Children's Aid Committee of the House of Church Women to give general support and assistance to the work of the saving of children. He said that he had suggested to the committee (for whose creation he was largely responsible) that local sub-committees be formed and that the general lines of work be: Juvenile Court, Detention Home, Orphanages and Hospitals, with special reference in the last case to the providing of hospital beds for sick children.

Both of these addresses created much discussion and called forth some excellent comment, particularly on the part of the Rev. W. A. Brewer, who emphasized the inherent goodness of every boy.

The evening session was well attended and all of the addresses very good.

The feature of the morning session was the plea of the Rev. David Evans for more mission study and better appreciation of the Crocker medal. In 1908 only eight Parishes competed, and in 1909 only four! Full details of this matter will be published by him in the Pacific Churchman. In closing his address he appealed to the clergy to make missions the burden of their teaching in view of the religious world-crisis which the next generation will have to face, and he promised, also, for his part, that next year all of Palo Alto's missionary obligations should be fulfilled

Reports of Easter offerings were heard only from the following: Parish of Church of St. Matthew (including its missions) paid all its missionary obligations, and more, on Easter Day, as did likewise Trinity and Christ Churches, San Jose. Palo Alto, Menlo Park and Pacific Grove had already made other plans for their Easter offerings, but hope next Easter Day to meet all missionary obligations by the offerings of that day. Judging by the few reports had, the plan seems to be more than successful.

The following resolution was passed:

Resolved, That the clegry of the Convocation of San Jose be requested, on receipt of the printed report of the Social Service Commission, to preach a sermon based thereon, or to read before their congregations such extracts thereof as shall be calculated to show the importance of, and deeper interest in, the grave problem treated in said report.

A committee, consisting of the Rev. Messrs. Brewer, Chandler and Chinn, presented the following report:

To the Members of the San Jose Convocation:

Your committee appointed to consider the time and date of making the annual offering for our Church orphanages, and the providing of a free bed for children in St. Luke's Hospital, San Francisco, begs to present the following resolutions:

First—Resolved, That steps be taken by the members of the next Annual Convention whereby the people of the Church shall have opportunity given them to contribute on one Sunday in each year toward the support of the splendid work being done by the two Church orphanages of this Diocese; and,

Second—Resolved, That this Convocation indorses very heartily any efforts on the part of any organization within the Diocese to secure the establishment of free beds for children in St. Luke's Hospital.

Signed, W. A. Brewer,
C. H. L. Chandler,
A. B. Chinn.

The matter was referred back to the committee with instructions to report to the next Annual Convention.

After resolutions of thanks to the Rector, Vestry and Ladies of Trinity Parish, Menlo Park, Convocation of San Jose adjourned sine die.

E. H. McCollister,
Secretary.

THE CROCKER MEDAL

The very inadequate response made during the last two years by the Sunday Schools of the Diocese of California to the opportunity for misison study afforded by the generosity of Mr. W. H. Crocker has been a great disappointment to the Missions Committee, and it is earnestly hoped that, through the live interest of the Rectors of our Parishes, the result this year may be very different, and the competition for the medal be keen and general.

The book chosen for study this year is "Torch-bearers on the King's Highway," one highly recommended by the Rev. Everett P. Smith, the Educational Secretary of the General Board of Missions, as "a new and fascinating avenue of approach to the enthusiasm and Christian loyalty of boys and girls." It tells in a number of graphic chapters the adventures for God of twelve great missionary heroes of modern times, one of whom is still in harness, and cannot fail to appeal to all young people. The book costing 20 cents in paper, can be had from the New Book Store, corner Sutter and Stockton Streets, San Francisco.

The examination will be held the week before Advent, and is open to all scholars of the Sunday Schools of the Diocese of California under the age of 16 years. It will be a written examination, under the personal supervision of the Rector of the Parish, or in his unavoidable absence, of some thoroughly responsible person, the questions being set by the Rev. Everett P. Smith himself, the Educational Secretary of the Domestic and Foreign Missionary Society. Certificates of merit will be awarded this year to all candidates in the examination whose papers reach a certain standard. There can only be one medal, but there should be many candidates.

David Evans,
Chairman of the Mission Committee of the Board of Missions

DAUGHTERS OF THE KING.

The local assembly was made most welcome at St. Clement's Chapel, Claremont, on Saturday, April 30th. As guests of Martha Chapter, all were cared for in comfort. A large attendance gratified the order, and the opening service conducted by Rev. Mr. Williams, was deeply earnest. No one present can forget his words upon the allegiance due our King.

The business session was shortened as much as possible, as the object of the April meeting is bettering of acquaintance of Chapters with each other. The yearbook decided upon is The Day's Message by Susan Coolidge. The Self Denial Fund for the support of our own daughter in China received special attention.

In the social hour, all present assisted in celebrating "Raisin Day."

A NEW HOME FOR THE CHURCH DIVINITY SCHOOL OF THE PACIFIC

In the annual address, May 18, 1892, to the Convention of the Diocese of California, one of the immediate needs suggested was that of a Training School for students in Theology. Monday, October 24, 1892, a gift of $20,000 was made by an Eastern layman as a start toward the endowment of such a school. Tuesday, November 29, 1892, Mr. George W. Gibbs of San Francisco offered a site of four and a half acres for the institution at San Mateo, the site and buildings having previously been given by him for an orphanage, both the Maria Kip Orphanage for girls and later the Armitage for boys, originating in the joint beginning there and separating later each to its own site, the Maria Kip going to San Francisco, and Mr. Gibbs purchasing the new San Mateo site of nearly thirty acres at a cost of $40,000 for the Armitage. Sunday, June 25, 1893, Mr. Gibbs announced his intention of adding an additional $20,000 to the endowment fund of the school, and until his death November 15, 1895, was deeply interested in its welfare and its support. Other buildings were erected, the site was improved, and principally through the generosity of Mrs. George W. Gibbs a substantial start had been made toward a permanent brick and stone Quadrangle. An installment of a Chapel for the Quadrangle had also been provided, chiefly by the gifts of Church people of Hartford, Conn., and especially by Christ Church, Hartford, Miss Augusta H. Williams of that Parish having actively interested herself in it. The disaster of 1906 seriously wrecked the buildings under construction and it was decided to remove the institution to the Cathedral block in San Francisco and make it a part of the Cathedral Close. This now becomes possible by the noble provision of Mrs. George W. Gibbs for a

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memorial steel and stone building adequate for all present purposes of the Divinity School, the plans for which, in process of preparation by Mr. Lewis F. Hobart, the local architect of the Cathedral, contemplate treatment in harmony with the Cathedral architecture and with the proposed Quadrangle in the Cathedral block. The Divinity School building will form the greater part of the arm of the Quadrangle on the Taylor Street side of the block and will represent studies of the most recent dormitory and lecture room ideas in such structures. Some fifty of the clergy have already been associated with the Divinity School in their training, widely distributed, from China, Japan, Tonga, Honolulu to New York City and from Montana and Oregon to Arizona, as well as the considerable percentage furnished the clergy list of the Diocese of California: and the year just closing has had more in attendance than ever before, including students from five of the fields of the Eighth Missionary Department.

The Woman's Auxiliary

CALIFORNIA BRANCH OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

President: MRS. LOUIS F. MONTEAGLE, 2516 Pacific Ave, San Francisco.

Secretary: MRS. A. M. LAWVER, 1326 California Street, San Francisco. Telephone Franklin 5461.

Recording Secretary: MISS K. W. STONEY, 3294 Jackson St., San Francisco.

Secretary for Mission Study: MRS. C. EDWARD HOLMES, Belvedere.

Secretary Babies' Branch: MRS. W. F. NICHOLS, 1215 Sacramento Street, San Francisco.

Treasurer: MRS. LLOYD M. ROBBINS, 2203 Sacramento Street.

Correspondent Church Periodical Club: MRS. GAILLARD STONEY, 3294 Jackson Street, San Francisco.

Secretary Junior Auxiliary: MRS. J. B. BABCOCK, 1120 Broadway, San Francisco.

The Annual Conference of Diocesan and Parish officers will be held in the Sunday School room of St. Paul's Church, San Francisco, on Monday, May 9th, at 2 p. m. The conference is placed at this time that Auxiliary leaders may have full benefit of the past year's review in the discussion of plans for the future. Parish Branches are requested to see that all departments of the work are represented at this meeting by their several officers. Any Branch that may have delayed in forwarding its report is asked to send it in at once.

Mrs. J. B. Babcock, Diocesan Secretary of the Junior Auxiliary, desires to send word to all the Branches in the Diocese, that there is to be a Junior Exhibit at the Triennial meeting in Cincinnati in October. Any of the branches of the Juniors having specimens of work suitable to send will please mail them to Mrs. Babcock at any time before September, the 1st. Kindly bear this notice in mind, as exhibits are greatly desired.

At the April Diocesan Meeting in the Guild rooms of Trinity Church, San Francisco, there was a large attendance interested in the details of the annual wind-up of Auxiliary business. The Church's Mission to the Japanese, which had been the topic of general study in our Diocesan classes during Lent, was given special point and emphasis in an address by Mrs. H. S. Jeffreys, who continues in the San Francisco Mission the service she so ably gave during her residence in Japan.

The Secretary of the Junior Auxiliary wishes to express her appreciation of the delightful visits she has made to a number of her Branches. Early in the winter she visited the Juniors in the care of Miss Bacon, belonging to Christ Church, Alameda; also those of St. Luke's Church, San Francisco, under the charge of Mrs. Hayne. During the past few weeks she has been with the following Auxiliaries: All Saints' Church, Elmhurst, with Miss Prevost in charge; the Juniors of St. John's Church, Oakland, under Miss Sherman, and the Intermediate Juniors of the same Church, under Miss Cowling; our new Mill Valley Branch, of which Mrs. House has charge, connected with the Church of Our Saviour; the Sausalito Branch, under Mrs. Petherick, and St. Mark's Juniors, directed by Miss Hodgkin. All have given the Secretary the warmest of welcomes, have shown real interest in her talk with them, and have given proof of good work in the present and the promise of still better in the future.

ANNUAL MEETING.

The thirtieth annual meeting was held in St. Paul's Church, Oakland, Wednesday, April 27. A large number of women and several of the clergy attended the morning service. The Holy Communion was celebrated by Bp. Nichols, assisted by the Rector. The Rev. L. C. Sanford preached an inspiring sermon from the text, "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." The application was to our own time—the remarkable advance of the Gospel where it was unknown, and the great awakening of Christian men to the privilege of missionary endeavor. It was a welcome word of cheer to those who have labored steadily in times less encouraging. The music for the service was led by a choir from several parishes.

The simple luncheon served by the Alameda County branches gave an opportunity for meeting friends.

At two o'clock the meeting was called to order by the President. The Rector of St. Paul's made a brief address of welcome. The President then gave her annual address, reporting eight new branches, and the growth of the Mission classes, urging our recognition of personal responsibility and personal service.

The roll-call was answered by twenty-five Branches Woman's Auxiliary and five Junior Branches. There were also present visitors from Eastern cities, who received a most cordial welcome.

The Secretary's report was not only a record of the year's work, but also a review of the history of the California Branch during the thirty years of its existence, for nearly all of which time Mrs. Lawver has been its Secretary. No one else could have presented so comprehensively not only the leading events, but the feeling that animated that history of thirty years' work. It wakened dear memories in those who had helped for years, and was an inspiration to new endeavor. At the President's request, the ladies stood who attended the first meeting. There were four of them, and they received the congratulations of the meeting. Greeting was also sent through the Secretary to Mrs. Henry, long an active worker.

The Treasurer read a report, not a formal array of figures (which will appear in the printed report), but an informal account of the standing of the most important funds—the Altar Fund, the Bishop's Auxiliary Fund, the Foreign Life Insurance Fund, Our Own Missionary's stipend, and the United Offering.

Mrs. J. B. Babcock reported for the Junior Branches which are growing in number under her care. Especially interesting is the Christ Church Branch of boys.

Mrs. W. F. Nichols reported a gain in the Babies' Branches.

The Mission Study Classes have been more numerous and better organized this year than before. The report was read by Mrs. C. Edward Holmes.

The Church Periodical Club will henceforth be obliged to pay for all transportation of literature, the Interstate Commerce Commission having compelled Wells-Fargo Co. to cancel the frank. Mrs. Stoney reported a large amount of literature sent during the year.

The Bishop, in his address, spoke in retrospect of the twenty years during which he had known the California Branch. He also spoke of the need of more women workers to be supported by the Bishop's Auxiliary Fund.

Deaconess Mott read an interesting address on the training and work of deaconesses.

Mr. Ng Peng reported the condition and work of the Chinese Mission, True Sunshine, reviewing its history and reporting its services and classes. The cheering news was given that Deaconess Drant might soon return.

The work of the Japanese Mission, now in its own home, was reported by Mr. Mayekawa. Though small in numbers, the work is encouraging and necessary.

Mrs. Monteagle, after speaking of our privilege of seeing foreign missionaries as they pass through San Francisco, appointed a larger committee to receive them and show them some attention: Mrs. A. M. Larone, Mrs. L. M. Robbins, Mrs. J. B. Babcock, Mrs. Geo. W. Gibbs, Miss R. W. Stoney, Mrs. Geo. H. Hooke. The Secretary was asked to thank the Rev. L. C. Sanford for his services. The thanks of the meeting were given to the Alameda County Branches and to St. Paul's for their hospitality.

The meeting closed with singing, "Blest Be the Tie That Binds," and the benediction of the Bishop.

M. A. HAWLEY,
Secretary of the Meeting.

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THE PSYCHOPATHIC WARD EXPERIMENT AT ST. LUKE'S HOSPITAL, SAN FRANCISCO

The interest of the general as well as the Church public in the experiment which has been tried at St. Luke's Hospital, San Francisco, of a Psychopathic Ward for the Emmanuel Movement seems to call for some report upon it in these columns.

The Emmanuel Movement itself in its principle of healing has passed beyond the experimental stage. As interpreted by the Rev. Dr. Worcester of Boston and his skilled associates, both medical and clerical, its results have amply accredited it as a most beneficial movement.

What was made a matter of experiment at St. Luke's Hospital was not the movement itself but one simple way of applying it. In principle so fundamentally allied with the most progressive medical science the finding the close co-ordination and atmosphering of the movement with hospital service in a Psychopathic Ward directly under a hospital roof appealed to those to whom such an experiment was suggested. After deliberate counsel with the expert leaders in the movement, medical as well as clerical, the experiment was undertaken at St. Luke's and Mr. Albert B. Shields of Boston, after consulting some of the best authorities at home and abroad, came out to undertake it and became the Superintendent of the hospital.

Then at the very outset a practical difficulty was encountered which curiously enough had not transpired in any of the forecasts. When neurasthenic and other patients sought the treatment, and the residence at the hospital was prescribed, immediately was evoked a reluctance to place themselves in an environment so suggestive of suffering and depression in all the sights and sounds and other hospital associations. This at once disclosed the impracticability of establishing such a ward. Mr. Shields was quick to discover this fatal fact and at once entered upon an out patient treatment as a substitute, having even under such limitations many come to him and many evidences of the possibilities of the treatment in itself. But the particular experiment of the ward having proved so plainly impracticable, Mr. Shields relinquished the superintendency to take effect May 1st in order to confine himself more to the other well tried lines of the movement. It is the part of common honesty to frankly admit the lack of success in any experiment undertaken with high purpose. But what is especially important, in justice to Mr. Shields as well as to the hospital and all the promoters of the Emmanuel Movement, is to note that the unforseen difficulty of environment above admitted affects simply the experiment of the Psychopathic Ward of a General Hospital service and not at all the well-assured success of the Emmanuel Movement in itself. And out of this experiment though in itself discontinued, may come as a stage of intelligent advance for the Emmanuel Movement a home especially adapted for it with all bright and promotive surroundings, in the nature of an Emmanuel Sanatorium. Conditions do not seem to make this practicable here, but it is hoped that nearer the source and stronghold of the movement in the East Mr. Shields may be able to establish something of the kind.

A NEW ST. LUKE'S HOSPITAL

It has been manifest that both the service and the site of St. Luke's Hospital were far from worthily provided with buildings, especially since the total loss of the first of the projected group of brick buildings erected a few years since. At a meeting of the Board of Directors held Friday, the 22d, the following letter was read which opens the way to the ultimate provision for the hospital of an entirely new housing with substantial buildings representing in arrangement and equipment the most recent ideas in hospital science:

2516 Pacific Avenue,
April 21, 1910.

Rt. Rev. William F. Nichols:

My Dear Bishop—May I ask you to convey to the Board of Trustees of St. Luke's Hospital that it is my desire to give to the hospital a new building as a memorial to my uncle, the late Calvin Paige. At some convenient date I shall be glad to meet a committee of the Board, if such should be appointed, to talk the matter over and formulate such plans as are necessary to give effect to my intention. I would prefer as far as my part in the matter is concerned that it be not given publicity.

Very sincerely,
(Signed) Lydia Paige Monteagle.
Mrs. Louis F. Monteagle.

Having yielded to the earnest request that her name need not be withheld, in the letter it will be seen that Mrs. Louis F. Monteagle announces to the directors her desire to erect a complete medical building for the hospital as a memorial to her late uncle, Mr. Calvin Paige, who died about a year since in New York City. Mr. Paige's early identification with California in pioneer days and his sterling character as a man and citizen here and in New York City, where he was resident so many years, render the association of his name with St. Luke's Hospital an especially gratifying one. The "Paige Building" will preserve the name of a California pioneer who was in his youth one of our commonwealth builders and who by his high integrity and business ability achieved large success in San Francisco and later in New York City. Modest in his bearing, with large-heartedness toward his fellow-man, the quiet, far-reaching, permanent boon of hospital service of the first order well typifies his character as it will perpetuate his influence. The site of St. Luke's in the warm Mission belt is exceptionally sunny and accessible for this realization of a building scheme which will embody the best that can be found in the way of hospital appliances. The present staff of physicians and nurses promises everything that can be desired to go with such appliances. And there is every encouragement to believe that development of further building of like sort will furnish the hospital with an ideal new plant throughout.

The following minute was adopted by the Board of Directors with a rising vote, viz:

Minute

The Board of Directors of St. Luke's Hospital hereby accepts the munificent proffer of Mrs. Monteagle conveyed in her letter of April 21st, and extends to her its profound gratitude for all that it promises for the future of the hospital. It comes as the realization of a vision before those who began the hospital over forty years ago and those who have succeeded to them in its responsibilities, all of whom have had patiently to meet and overcome difficulties and limitations not a few in its start and maintenance from year to year. This sense of jubilation includes, too, an especial satisfaction in having this memorial gift associated with the name of Mr. Calvin Paige, honored on both sides of our continent and associated as well with the generous thought of the President of the Woman's Auxiliary in this Diocese.

The Board assures Mrs. Monteagle of its desire and readiness to co-operate in any way it can in interpreting every wish she may have in the matter, and appoints the following committee of its members to confer with her at her convenience:

Mr. C. D. Haven, President,
Mr. A. N. Drown, Vice-President,
Archdeacon Emery,
Mr. W. H. Crocker,
Mr. William Mintzer.

MINUTE OF GRACE CATHEDRAL CORPORATION

At a recent meeting of Grace Cathedral Corporation, when the transfer of the property of Grace Church to the Cathedral Corporation was consummated, the following minute was adopted:

In accepting from Grace Church Parish the trust of its property interests as specified in conveyances to this Cathedral Corporation we would place on record our sense of the high responsibility this Corporation assumes thereby.

With this transfer so harmoniously and carefully effected by the Vestry and Congregation of Grace Church, with the cordial co-operation of the late Rector, the Rev. David J. Evans, the life and noble traditions of Grace Parish suffer no break of continuity but rather assume greater volume and stronger current in the flow of Cathedral influences. The Grace Parish that was, as a stream bed has led to the larger channel of the purely Cathedral organization. The cherished memories of the record of over three score years, the faithful labors of the successive Rectors, the lives and examples of communicants and worshippers and vestrymen who were pioneers for religion in our city will be preserved in larger momentum of association. And indeed the very forecast made for Grace Church, when, by what has been attributed to it as the first venture of the kind in our country, for a while it was called "Grace Cathedral" because Bishop Kip as its temporary Rector had his especial Cathedral there, has now been most happily realized.

All this was contemplated in the Vestry meeting of Grace Church Parish held July 7, 1907, when the munificient pro-

vision by the heirs of the late Charles Crocker of our acropolis-like site for a Cathedral foundation was first brought to the attention of the Vestry. After an explanation by the Bishop that the property of Grace Church and its endowment would be perpetuated in the Cathedral; and a statement by Mr. William H. Crocker, a member of the Vestry, that "I look upon the Cathedral as a promotion for Grace Church to Grace Cathedral and I had that idea when the gift was made," there was some discussion all most hospitable to the idea and then it was, with the understanding that the name "Grace" should be continued in the Cathedral, on motion of Mr. William Mintzer, unanimously "Resolved, That the Vestry hears with the greatest enthusiasm of the project of the Bishop for the erection of a Cathedral and pledges him their heartiest support and co-operation."

As monumental of the past of Grace Parish we bespeak for the proper endowment of the Cathedral work and for the upraising of the projected Cathedral building worthy of its site and our metropolitan city, the interest and liberality of all those who have had associations personally or through their family ties with Grace Parish, as well as of the whole Diocese and city which are to have proprietorship in the Cathedral.

THE RECREATION CLUB.

The opening of the Recreation Club took place last Tuesday evening, April 26th, and was attended by thirty-five girls and their friends. This club has been organized for girls who work, to give them amusement and recreation. Their club rooms are at 99 Stanley Place, corner of Bryant, where they have a bath room, library and general club rooms. They have a piano and give a musical evening once a month. The classes already organized are a general history class on Tuesday evening, with Miss Woodman for instructress, and a drawing class on Thursday evening, with Miss Greer. All girls wishing to join will be very welcome. All donations to the club may be sent to Miss Simpson, 2200 Pacific Avenue, and will be most gratefully received.

All communications and all articles intended for publication should be sent to 1215 Sacramento Street, San Francisco, by the 20th of each month.

THE CHURCH AND THE SAILOR

San Francisco—The above portrait will introduce to our readers the Rev. Edgar Ealand, who will be Chaplain of the Seamen's Institute and Superintendent of the N. W. Pacific Ports for the next three years. The present Chaplain hopes that Mr. Ealand will receive the same unvarying kindness which has been so unstintedly given to him during the past four and a half years, and asks that our supporters will all make themselves known to Mr. Ealand, who, coming among strangers in a strange land, will have quite sufficient difficulties to cope with without the additional one of not knowing his own supporters.

The Church in this Diocese has done splendidly for sailors during the past four years—in fact, no other Diocese in Christendom has done, as a Diocese, what California has for its seafaring sons since the disaster. We had then but a shack 24x12, with less than $6,500 cash. The city churches were in ruins, the city largely non-existent so far as material fabric went,

Rev. Edgar Ealand, Chaplain of the Seamen's Institute

and yet today we have an institute and church valued at over $71,000—Diocesan property in which the Bishop has himself sunk $38,000. Further, the Diocese is now paying the salaries of all the staff except that of the Chaplain, whereas over four years ago the English Church was paying an additional $1,700 per annum for this purpose. In addition to this, work has been started by the Bishop of Olympia at Seattle, and six Dioceses are now contributing to the work of the Church among sailors in the Eighth Department.

Thus the Seamen's Church Institute of America, which was only founded two and a half years ago, has thoroughly justified its existence. We must not, however, rest upon our oars. During the next three years provision must be made for the full future maintenance of the institute, for in May, 1913, the grant now made by the English missions to the Seamen's Society will cease, and we shall thereby lose $1,450 per annum. The task before Mr. Ealand, therefore, is to put our finances in such shape that when he leaves San Francisco in three years' time the income of the institute shall have increased by that sum. Mr. Ealand can only do this by the hearty co-operation of all Church people; no man can make bricks without straw,and this co-operation we cordially bespeak for him.

Mr. Ealand will be glad to be asked to preach for the institute, to address the Woman's Auxiliary and to use any other means offered for increasing the income of the institute.

Tacoma—The lay reader reports a very good month for March, during which time 352 sailors attended church—an average of 12 per day—which is distinctly creditable in view of the small number of ships in port. During the Lenten season special services were held each Thursday night, the Bishop preaching on the 17th ult., when 37 sailors were in attendance.

FRANK STONE,
Chaplain-Supt. N. W. Pacific Ports.

APPEALS

St. James' Church, Mesilla Park, New Mexico.—This Church has had a phenomenal growth during the last three years, with a record of 109 baptisms and 100 confirmations. The adobe building has been three times enlarged, and, being still too small, must be rebuilt. One thousand five hundred fifty-two dollars of the $6,000 necessary have already been given. This appeal is indorsed by Bishop Kendrick. Contributions may be sent to the Rev. Hunter Lewis, Mesilla Park, N. M.

Appeal from the Church in Haiti for aid. The edifice of Holy Trinity in the city of Port-au-Prince was burnt to the ground in July, 1908. The congregation has raised nearly $1000 and the government has appropriated $3000 as a free gift. $7000 will be needed. The Board of Missions heartily endorses this appeal.

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The Church and Social Service

Edited by the REV. CECIL MARRACK, Chairman of the California Social Service Commission

THE CALIFORNIA REPORT.

A limited number of copies of the Report of the Social Service Commission to the Convention of the Diocese of California of 1910 is ready for distribution and may be had by application to Mr. J. C. Astredo, 1217 Sacramento St. The report was intended particularly for circulation within the Diocese, and Rectors or Clergymen in charge of congregations may secure copies for their own people by request. Exceptional interest is given to this report by reason of the fact that it is illustrated from flashlight photographs. Applications from outside the Diocese will be filled if possible.

THE PARISH CHURCH AND THE NEIGHBORHOOD.

There can be no general rule as to methods of Parish work. In different neighborhoods churches must do different things according to the needs which they confront. One rule alone is clear: it is the Church's duty to supply any human need within her power until society itself can be brought to satisfy that need.

One great need which a Church can satisfy in a city like San Francisco is that of a center of refining and uplifting influence—not only spiritual but social. The questionable amusements—the saloons, the shows, the resorts—are but a concentrated expression of the commercialized pleasure which is flourishing in answer to our Bohemian instinct. And these pleasures are fraught with dangers—especially to the young—for the proprietors seek by every device to drag pleasure into excess because excess is more profitable for them. Under the present "liberal" administration particularly, the results are being shown in tragedies of youth too dark to reprint here. The evil is creeping with deadly effect into respectable homes which will ring no more with the laughter of innocent children. Under the circumstances it is our duty to attract the young and to give them as far as possible the amusement which their natures crave, under conditions which will be uplifting. It is our duty and our opportunity to become a *neighborhood center*. It should be our aim to create a distinct neighborhood "atmosphere." We should utilize not only the Church on Sundays, but our whole plant always as a center of light and life. Let us try to get vision of a Church with its doors open for worship and work and play from morning to night.

MEN'S CONFERENCES IN "APPLIED RELIGION."

"Applied Religion" is the general subject to be taken up at a series of Men's Conferences, inaugurated at St. Stephen's Church, San Francisco, on the first Sunday evening in May at 7:00 o'clock. The course to be followed is that which appears each month in "The Gospel of the Kingdom," a series of studies in social reform published by The American Institute of Social Service Bible House, Astor Place, New York. The cost per year is only 50c and this little journal furnishes what is by far the best course of study which has yet come to the attention of the Editor of this department. It supplies ample material for the formation of a class by any group of men. Any Rector who is anxious to keep in touch with the progressive spirit of the times can thus vitalize his teachings of the Gospel of Christ and do his part towards regaining for his Church the interest and confidence of practical men. As an indication of the subjects discussed, those for May are given here: "Socialized Churches," "The Temperance Problem," "The Sin of Inaction," "Opposing Corrupt Power," and "The Homeless and the Hungry."

GIRLS FOR SALE IN NEW YORK.

According to a despatch from New York the District Attorney has obtained positive proof that it is possible to buy girls for immoral purposes in New York. Four young girls who were purchased by special agents of the District Attorney are in the care of his office, and three persons accused of violating the law against procuring are under arrest.

Two women, one a graduate of Smith College, and the other of Radcliffe, and a man formerly connected with the Government service, were employed as agents. In negotiating for the purchase of the girls they represented themselves as procurers for houses in Seattle and Juneau, Alaska. By familiarizing themselves with the Tenderloin of Seattle, they were able to win the confidence of denizens of the underworld here.

None of the girls are over 18 years old. Two are Polish Jews and the others are Americans, all residents of New York. It is asserted the sale of an 11-year-old girl to the agents was only thwarted by the fact that the girl broke her leg when the trade was pending.

THE CHURCH'S FIGHT AGAINST TUBERCULOSIS IN HONOLULU.

It is reported in "Living Church" that at a recent meeting of the Men's Club of St. Andrew's Cathedral, Honolulu, resolutions were passed which provide for the organization of a tuberculosis class, the duties of which will be to provide medical advice and the necessary facilities to twenty patients stricken by the white plague. The class is to be organized immediately. The movement is to be extended so as to cover the entire city, which will be districted, each district being placed in charge of a nurse. As fifty per cent of the deaths in the native and Oriental quarters of Honolulu are due to tuberculosis, the importance of this move becomes at once apparent.

THE KANSAS CAMPAIGN AGAINST THE WHITE SLAVE TRAFFIC.

A State-wide compaign against the "white slave traffic" is to be made by the club women of Kansas. Their plan to stop the evil involves the co-operation of 10,000 club women in the state. Every woman in the small towns throughout the state is to be provided with literature telling how girls are enticed to cities and drawn into the nets of the "white slave" trader by advertisements promising employment in the city. The club women are going to ask the newspapers to aid them in the fight and give the greatest publicity to the movement. When these advertisements appear the club women in the small towns are to ask the club women in the city to investigate, and if the positions are found to be unsuited for a young woman to accept, the club women in the city will tell those in the country.

JUSTICE BREWER AND ORGANIZED CHARITY.

"No man had a better appreciation of the underlying principles of organized charity," says a writer who deals with the character of the late Chief Justice of the Supreme Court in a recent number of "The Survey." In presenting the subject he spoke on one occasion of the three classes with which Society has to deal—those who need help and are unable to help themselves; those who have the ability to help themselves but have not the opportunity, and those who, having the ability, choose rather to live by charity than by their own efforts, and from whom the society seeks to protect the community. Of the second class he said:

"Careless giving to them is a mistake. It begets in them a disinclination to seek employment; destroys self-respect and tempts them to seek a life of comparative freedom from toil by begging. True charity to them is a place for labor. There is something in this class which makes a strong appeal. Here is seen the weakness of human nature, the pathos of life. To walk the streets alone, beholding through the windows of the many homes evidences of comfort and joy; to realize that all these have come, not as the dew from heaven, a gift to those who dwell there, but as the rewards of faithful and continued work; to be willing to do like work, and yet see before you only the cold, dark wall of a world of indifference, with no open door of opportunity, no inviting light in the window, no welcoming voice, is a loneliness than which the world has none more terrible, none more appealing for the sweet touch of sympathy."

CORPORATIONS DEVELOPING SOULS.

By order of Mr. E. H. Gary, chairman of the Board of Directors of the United States Steel Corporation, several notable reforms have recently gone into effect in the relations of that corporation to its employees. One concerns Sunday rest and on Sunday, March 20th, the Company's Haunts in Pennsylvania and Ohio were practically closed against unnecessary labor. This example is expected to be widely followed. Indeed it is already noted that the Chicago and Northwestern Railroad has ordered a suspension of unnecessary Sunday work on all its lines.

In addition the corporation has announced a plan for compensating injured workmen which went into effect on May 2nd. It affects from 200,000 to 250,000 workmen and is said to be purely voluntary without any contribution from the men, and without reference to the employer's legal liability.

April 24th was observed as Tuberculosis Sunday by the National Association for the Study and Prevention of Tuberculosis. The ministry of all religious bodies were asked to preach upon the causes and prevention of the great white plague. A meeting was held on April 4th at 1547 Jackson Street, the headquarters of the San Francisco Association, with representation of the various religious interests of the city. Bishop Nichols, who was unable to be present, was represented. It was decided to send literature to all the local clergy, with request that they speak upon, or at least allude to, this important matter on April 24th, and that where possible a collection be taken to aid in the work in San Francisco, which has one of the highest death rates from this disease in the whole United States.

OBITUARIES

Rev. Albert Ennor

The Rev. Albert Ennor, late Rector of St. Luke's, Los Gatos, entered into rest at his home, Broughton Rectory, Newport Pagulle, England, on March 14th, after a long and painful illness. Mr. Ennor resided in California but a short while about ten years ago, when his sterling ability and charming personal qualities made for him many friends who extend their sympathy to the surviving members of his family. A sister, Mrs. Sennett, resides in Santa Clara.

Rev. Charles Mockridge

The Rev. Charles Mockridge, Rector of All Saints', Ashmont, Mass., died on March 21st at Louisville, Ky., after an illness of many weeks. Mr. Mockridge was the son of the Rev. Charles H. Mockridge, D.D., late Rector of Trinity, San Jose, to whom the readers of the Pacific Churchman extend their sympathy. Dr. and Mrs. Mockridge's three remaining sons are all priests of the Church.

Hon. George H. Williams

By the death of Judge Williams at his home in Portland, Ore., on March 3d, the best known man in his adopted State and one of the most prominent Churchmen on the Pacific Coast has been removed.

Judge Williams was born at New Lebanon, N. Y., March 26, 1823. At the age of thirty he was appointed Chief Justice of Oregon Territory, in which capacity he served until 1859, when the Territory became a State. In 1864 he was chosen to represent the State in the United States Senate. In 1871 he was made one of the joint high commission which framed the treaty between the United States and Great Britain settling the Alabama claim, and also establishing the boundary line between this country and British Columbia. From 1872 to 1876 he served under the appointment of President Grant as Attorney General of the United States. From 1902 to 1905 he was Mayor of Portland.

Patronize those who advertise within our pages

Mission of the Good Samaritan, Oakland

Mission of the Good Samaritan, Oakland

On the second Sunday after Easter at 3 o'clock the new Chapel of the Good Samaritan—a part of St. Paul's Parish, Oakland—was formally opened by the Bishop, assisted by the clergy of the Parish. This Chapel is worthy of note in several particulars, and first of all as a mark of the Divine Favour and Blessing upon a work carried on under large difficulty for a quarter of a century. It was in 1874 that Mrs. Elizabeth C. Van Winkle opened a mission and for years conducted it at the corner of Second and Broadway. When she was no longer able to do the work she gave it into the care of St. Paul's, within whose Parish bounds it was located. After a time a house was purchased on Alice Street between Second and Third, where the work progressed for years under wise and devoted leadership. One name, that of Miss Mary Hawley, comes immediately to mind in connection with those years of effort. As someone said not long ago, "The new Chapel is God's answer to Miss Hawley's prayers and work."

The next forward step was taken a little more than a year ago, when St. Paul's purchased a corner lot at Ninth and Oak. Here the Parish wished to see an enlargement of the mission work, with its Sunday School, Sewing School and Clubs for girls and boys, and also the making of a Church home for a part of the city inconveniently distant from Church privilege. In order to fulfill that two-fold purpose a Church room and a Guild room were needed, in place of the bungalow then occupying the property. The efforts of those interested, particularly of the Rector, the Rev. Alexander Allen, were immediately directed toward securing the necessary transformation.

One day the Rector suggested to Mrs. Sarah H. Michler that no other memorial could be so fitting for her sister, Mrs. Elizabeth C. Van Winkle, who founded the mission, as the erection of a Chapel. Mrs. Michler generously agreed, and in October last the work of construction began, under the supervision of Mr. Walter Radcliff, the Berkeley architect.

The resulting Chapel is an architectural gem, carrying out the Old English style. Those competent to judge declare the building one of the best examples of Churchly edifice in the bay cities. The ceiling is done in redwood, on the rafters; the walls are terra cotta; the floor is oak. The arrangement of furnishings carries out the design. The Baptistry is at the rear of the nave opposite the main entrance in a little alcove. The chancel and altar (pictured in this paper) were decorated by Mr. Charles G. Hambleton, a testimony of his devotion to the Church. The Communion service was given by Mrs. Parkinson and Miss Mary Parkinson as a memorial of James C. Parkinson. Everything else in the Chapel was given by Mrs. Michler or her relatives. This kind of large giving, the

Interior View

erection of such memorials, is distinctively worth while, as the Bishop pointed out in his sermon. The work of Church extension, the enlarging of the influence of Christ's Kingdom needs the consecrated efforts of generous Churchmen. Inasmuch as the story of the Good Samaritan closes with an exhortation, it may not be amiss in this little article about the Chapel of the Good Samaritan to urge that according to the measure of our ability we should "Go and do likewise."

R. Franklin Hart.

Correspondence

BROTHERHOOD OF ST. ANDREW.

Editor Pacific Churchman:

Again we invite the attention of your readers to the work being done by the Brotherhood of St. Andrew in following up young men, with a view to holding these young men in the Church in the new homes to which they have removed.

During the four and a half years in which this work has been carried on definitely by the Brotherhood's national office we have received the names of 4,242 young men with requests that they be followed up in their new homes, or at college and boarding school. In this work we have written 8,246 letters. We have received from our correspondents 1,789 reports with information that 1,140 of these young men have been connected with the Church in their new homes. Although there was a slight decrease in the number of names sent in to us last year, the first six months of the current Brotherhood year, which ended March 15th last, show an increase of 56 per cent in the number of names received over the corresponding period a year ago. The number of young men attached to Parishes shows also an increase of a trifle over 50 per cent over last year's corresponding period.

We would feel reasonably well satisfied with this result if the figures approximated the total number of opportunities for such service that might have been given us, but they do not. In another year we should greatly enlarge our work; but we can follow up only those whose names are actually sent us.

We bespeak for this department of our work the hearty co-operation of every Rector, Brotherhood man, parent and friend of young men removing to new fields. Send us their names and new addresses. Each name will immediately be assigned with care to the nearest Chapter or Rector, and if we later receive a report thereon we shall at once notify its sender of particulars.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church. Names are now coming to us at the rate of over a thousand yearly, but we ask for more. We are the only organization in the Church systematically doing this work, and we desire every reader of this appeal to assist us. Sincerely yours,

George H. Randall,
Associate Secretary.

Address: Brotherhood of St. Andrew, 88 Broad St., Boston, Mass.

CHURCH DIVINITY SCHOOL

April 21, 1910.

Editor Pacific Churchman:

Dear Sir—I am enclosing you a financial report of the C. D. S. P. Missionary Society.

As you know, the society exists primarily for the purpose of fostering the missionary spirit among its members, the students of the Divinity School. Each month we hold two meetings, one for the members only, at the Divinity School, where a course of study in missions is followed, peculiarly adapted to the requirements of the students, and an open meeting at St. Matthew's Church, when we bring in, as a speaker, a man who is, or has been, actively engaged in mission work.

The offerings received at the open meetings are devoted to the O. O. M. Fund. Besides these, the Treasurer has received frequent contributions to the fund from other parties, to whom he desires to acknowledge, through the medium of your paper, the receipt of the offering. Very respectfully yours,

Geo. C. Golden,
Treasurer Missionary Society.

Statement of the O. I. M. Fund of the C. D. S. P. Missionary Society

RECEIPTS

Balance on hand Sept. 23, 1909	$ 11.28
St. Stephen's Church, S. F., Sept. 23	6.05
Public Meeting, Oct. 13	5.21
Public Meeting, Nov. 3	7.30
Public Meeting, Dec. 1	31.20
St. Luke's Church, S. F., Dec. 2	9.71
Public Meeting, Jan. 12, 1910	4.90
Public Meeting, Feb. 2	5.10
St. Luke's Church, S. F., Mar. 7	10.57
Pt. Richmond S. S. and Mission	1.40
Miss Robertson, Mar. 7	10.00
Public Meeting, April 12	4.80
Total, April 18	$107.52

EXPENDITURES

Remittance to Church Missions House, Jan. 27	$ 60.00
Rev. A. Hunt, M. S. dues, Feb. 1	10.00
Expenses on above	.35
Total	$ 70.35
Balance on hand, April 18	$ 37.17

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Literature of the Day

The Book of Easter. The MacMillan Co. $1.25 net.

We are sorry this thoroughly delightful book did not reach us in time to be noticed before Easter, for it is the very ideal book for that purpose. But it is a good book for all the year round. Bishop Doane writes the introductory letter and the contents is made up of selections bearing on Easter, but chosen with quite remarkable insight into the best things. The illustrations are excellent and the book in its dainty binding would make a most acceptable gift. But into whosesoever hands it may come it will be continuously read and much valued. That, of course, presupposes a soul and eyes to see.

Nathan Burke. Mary S. Watts. MacMillans. $1.50.

More than once or twice we have heard this terse summing up of the points of a horse, deliciously cautious, perfectly noncommittal: "Shure, but its the makin's of a good horse the crayture has." There is very distnctly the makings of a good book about Nathan Burke, but the present writer ventures the opinion that a little less and it would have been so much the more. The wealth of material might have sufficed for two stories almost, and even then judicious pruning would have resulted in a more finished perfection. There is much in the book that is interesting about the Mexican War, and it doesn't in the least matter whether it is history or fiction or a mingling of both, so long as it carries one along. Nathan Burke himself enlists one's sympathies and we much prefer him to the larger part of his environment. Some of the scenes are exciting enough, and so well told that one speculates what the writer might be capable of if she would only harden her heart and make a sacrifice of some of her wealth.

The Making of a Churchman. Rev. E. V. Shayler, Chicago. 25 cents net.

The modesty of the preface is rather neutralized by the title. The book is not exactly calculated to make a very accurate Churchman. Page 29, second sentence, is not very lucid, but the statement it seems to hold is not the historic truth. Page 69 contains the amazing statement that the matter of the Canonical Books was definitively closed at the Council of Carthage, 397 A. D. But that Council recognized its limitations more accurately than Mr. Shayler does, for at the close of the defining Canon were these words: "But let the Church beyond Sea be consulted about confirming this Canon." Vide Age of the Fathers—Canon Bright, Vol. 2, p. 20. The theory of the origin of the Church in England is open to question, at least, and it certainly is assuming a good deal to declare that the publication of the Prayer Book of 1549 "Accomplished the Doctrinal Reformation."

History Authority and Theology. Rev. A. C. Headlam, D. D., Principal of Kings College, London. The Young Churchman Company, $2.00 net.

Dr. Headlam is well known as a brilliant scholar, and author, and as Editor of the "Church Quarterly Review," in which periodical two of the essays in this volume have appeared, viz: The New Theology and the Athanasian Creed. In a review of this volume the Church Times, always spoiling for a fight, condemned the conclusion of the latter article that the Creed ought not to be recited in Church. The language is too technical for the majority and the damnatory clauses more explicit than proveable or defensible. Anyway it is an unspeakable blessing to be relieved from the necessity of saying it in this Church. The "New Theology" appeared in the "Church Quarterly" when people were losing their heads and forgetting their common sense in a paroxysm of fear and unfaith over R. F. Campbell's book on the "New Theology." It is amazing the little faith the average Christian can lay hold of for reassurance when attack is made on the religion he professes to live by. "The Church of England" and "Eastern Churches"—"The Teachings of the Russian Church"—"Methods of Early Church History," and "The Church of the Apostolic Fathers" are the titles of the other essays. It is not often that so good a collection of essays appears, and the Young Churchman Company deserves a good deal of credit for republishing books of this kind.

China and the Far East Lectures. Edited by H. Blakeslee, $2.00 net.

This invaluable study of the Far East is not the product of one man's pen, but is a symposium representing a score of authorities, both Oriental and Occidental. It is the result of a course of lectures delivered before Clark University, and dealing in the main with China, although Korea and Japan are necessarily involved in the discussion. On behalf of Korea we have three authoritative articles—first, "The Awakening," by Hon. Horace L. Allen, former U. S. Minister; second, "The Japanese Administration," by Prof. George T. Ladd, of Yale; and third, "Religious Conditions," by Rev. E. F. Hall. Dr. Kan-Ichi Asahawa describes "Japan's Relation to China," and two other pertinent chapters of Japan appear. Three-fourths of the volume, however, are devoted to China, covering as far as may be her multiform interests. The book is timely, important and interesting, for it is the work of experts and there are many who would like to know more about the peoples of the East.

We have three numbers of a new periodical from Longmans. The English Church Review. His purpose the defense of the Church's doctrine and Spiritual charm. There are some excellent articles and the writers are men of ability and the price in England is sixpence.

Bishop Potter, The People's Friend. A. Keysor, Whittaker.

Not qua Bishop, but qua citizen, or perhaps more correctly the expression of the episcopate in terms of the broadest civic life and especially as it bears on the wage-earning classes. The author had every chance of knowing and she has written a very interesting book.

Stories and Story Telling in Moral and Religious Education. E. P. St. John, M. A. Pilgrim Press, Boston. 60 cents net.

A teller of stories, if a good teller, is not a product of elaborated modern methods, but, like the poet, is born, not made. Still, teachers may extract some helpful hints from the book.

What Life Means to M. C. W. T. Grenfell, M. D. Pilgrim Press, Boston. 50 cents net.

Everyone who knows the self-denials and devotion of the author's life will eagerly get and read this little book. There is a go and earnestness about everything he writes, which reflects the life he lives, a life of Christ service to the poor and sick on the dreary coasts and wastes of Laborador.

The Nineteenth Century—March has one article which of itself makes the number remarkable, a very scholarly, very adequate paper on Henry Vaughan, the Silurist, less known than George Herbert, yet at the least he is his equal. The April number is notable for "Shakespeare as a Teacher," by Canon Beeching. Epochs of Japan is a good paper. This magazine does not often drop into poetry, but when it does the effort is worth treasuring. In this case, Cleon, brazen, raucous Greek demagogue veils thinly Lloyd George. But the armour of his vulgar conceit will be proof against the shafts of the new Aristophanes.——**McClure's** for April and May. "What Whiskey Is" reveals that the problem of producing "Hamlet with Hamlet left out" has been solved. What is sold under that name is mostly a stomachic corrosive. "Some Follies in Our Criminal Procedure" proves that the law shields rather than punishes murderers, thugs and evil doers generally. "Our Duels With the Rat," many stories and other good matter make up two excellent numbers.——**Everybody's,** April and May, contains "Judge Linsley's Exposures," "His Sulkiness;"—"The Rhino," R. Dugmore, F. G. S., has some wonderful pictures of that exquisitely ugly beast. "On the Trail of Harovnal Raschid," by E. A. Powell, F. G. S., is excellent in every way.——**The Records of the Past** for January and February has only just reached us. This valuable periodical is but little known, yet every issue contains some article confirmatory of the Bible Records, based on fresh discoveries of ancient movements.

H. H.

If the Publishers would kindly be heedful of the often repeated request to mail direct to Rev. H. Howitt, Mill Valley, Marin Co., Calif., much inconvenience would be spared us and a timely notice be secured for books and magazines.

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